

CHRISTIAN AD- VERTISEMENTS AND Counfels of Peace.

*Also diffwasions from the Separatists schisme,
commonly called Brownisme, which is set a-
part from such truths as they take from vs and other
Reformed Churches, and is nakedly discouered,
that so the falsitie thereof may better be
discerned, and so iustly condemned
and wisely auoided.*

Published, for the benefit of the humble and
godlie louer of the truth.

By RICHARD BERNARD, *Preacher of
Gods Word.* 9. 5. 92

Reade (my friend) consideratly; expound cha-
ritably; and iudge, I pray thee, without par-
tialitie: doe as thou wouldest bee done
vnto.

PHILIP. 3. 16.

*In that whereunto we are come, let vs proceed
by one rule, that we may minde one thing.*

AT LONDON,
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CHRISTIAN AD.

VERTRIMMENT AND

COINTELLING

V



1801



TO THE RIGHT
WORSHIPFULL AND
CHRISTIAN PROFES-
SORS, SIR GEORGE SAINTPOLL
Knight, and to that vertuous Ladie,
the LADIE SAINTPOLL, both
his singular and euer good Bene-
factors, all comfortable blessings
to the welfare of soule and
bodie, is hartely wished
for euer.

Right Worshipsfull, Satans
subtillties are of old; it is
no newes to relate them.
CHRIST Iesus is that
Lambe, who loueth his dearely, and is
beloued againe of his vnfeinedly; but
the diuell is that Lion, roaring in his
inueterate hatred, seeking to dishonor
A 2 the

The Epistle

the one, and to denoure the other. The fearefull bee affrighteth with dread of torment: whence it is, that Peter forgetting his profession which he made so boldly, forsweareth his Sauour, euen with cursing most vnfaithfully. Thus many miscarrie in time of triall: they either presuming, and God not assisting, or they formerly seeming to be what they were not, are then manifest to be as they were in deede.

But where by feare hee cannot make afraid, he turneth his shape: of a Lion roaring, he would seeme a lambe lamenting: when by force hee cannot winne, he endeuoureth by deceit to beguile: the Satan would be a Sauour, and perswadeth Eue that following his counsell, she shall be more like God then before, whilest hee intendeth to make her as himselfe, hopelesse of heauen. If hee cannot, as an Angell of hell, make men ouer wicked: yet in the shape of an Angell of light, by a preposterous Zeale, hee will
set

Dedicatorie.

set them on to become ouer iust, as Salomon speaketh. Sometime hee doth leade men into a superstitious voluntarie worship without Scripture on the left hand. Sometime to runne with nothing but pretended allegations of Scripture, into by-pathes of error and schisme on the right hand. Thus Manasseh is against Ephraim, and Ephraim against Manasseh, and both against Iudah, amongst vs. The Schismaticall Brownist, hee snatcheth at the right hand, and is hungrie: the Antichristian Papist on left hand, and is not satisfied. What safetie to Sion? It is time to see and consider.

Esay 9.10. 21.

We stand (Right Worshipfull) in the midst, behold wee may matters of feare, malice and iustice: the iustice of God for sinne, the malice of man and Satan encreasing transgression, to force still iustice to wrath: should wee regard lightly these things? Is it enough for vs, as many do no more, to condemne the

The Epistle

one side, and to abhorre the other, as carelesse Securitanes? Farre be it from vs : except we repent, wee likewise shall perish. Shall we leaue our standing, and by stumbling at such stones of offence, fall from our well doing? God forbid : walke we must, more warily ; neither go on this side, nor on that, but remoue our feete fram euill. Aske we should for the Word promised, on which if we humbly depend, wee shall heare it behind vs, when we are going on either hand, saying vnto vs ; This is the way, walke in it.

Prou. 4. 27.

Esay 30. 21.

It grieueth me much (Right Worshipfull) to see this breach made amongst vs ; losse it is to the Church, gaine to the enemy, and then what true good to themselues? Many laugh at it, some account it a matter scarce worthe thinking vpon, and so few or none lament it : to me hath it been iust cause of sorrow, and therefore could I not lightly passe it by : but in loue to such as
yet

Dedicatorie.

yet abide with vs, and in desire to doe my best to recouer againe mine owne, whom God once gaue me, I haue published these things.

My labour (Right Worshipfull) I offer vnto you as a testimonie of a neuer forgetfull remembrance, with a minde hartelie thankfull for your Worships continued fauours, and bountifull liberallitie towards mee. By your worke of mercie, in the Vniuersitie was I brought vp, whereby through the good grace of God, I am that I am. Accept therefore this I beseech you, not as any recompence (for how can euer a child repay a due fullie equall to parents deserts?) but as a continuall witnesse of my bounden seruice. Our will is of God the Father accepted for the deede, where there can be nothing better: the like measure of mercie I am sure his children will mete vnto me. In perswasion whereof, with comfort already wel experienced, I cease further herein to trouble you: beseech-

The Epistle &c.

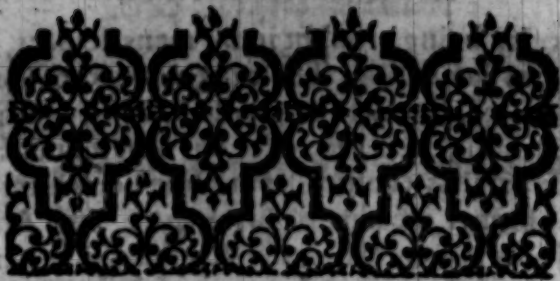
*ing the mighty God of heauen to be with
you, and to blesse you after his abun-
dant love to the Saints in Christ e-
lect, the verie Israel of God, I
humble take my leave.*

**From Worshop in Not-
tinghamshire.**

Iun. 18.

**Your Worships euer
to be commanded in
Christ Iesus:**

RICHARD BERNARD.



TO THE GODLY

Reader, the grace of con-
stancie, with the spirit of lone
and humilitie in
well doing,



He troubles of the Church must affect thee. A child pitieth the miserie of his mother, & mourneth for that which he cannot amend. Hee that in such a case is carelesse, is growne vnnatural and deuoid of grace. In times heretofore we reade, that the Church of God was in a verie high degree vexed : first, with bloodie persecution : then by Antichristian superstition and idolatry. This caused by Antichrist, who with Egyptian darkenesse obscured the veritie of God, and obtruded a false word and worship vpon the Chuch. The other by the stumbling Iewes, and foolish Grecians, in the first planting of the Gospell; but both of the diuell. The first was to keep out the truth at y beginning, by afflicting bodily death : the latter to de-
face

To the Christian Reader.

face it, being brought in by mens deuices, to soules damnation. The extreme rage of both is abated. Enemies yet must be, to keepe men watchfull; trials also, to see our own soundnes: but Satan is chained from rising heereafter to the former measure of his malice; and Anti-Christ's power shall neuer so preuaile as heretofore: thereof perswade thy selfe. The decree of God is established; let men consult and intend what they please; in spight of man the purpose of God shall be permanent.

There remaineth neuertheless an other mischief, nothing lesse dangerous; which is, Atheistickall securitie, carnall liuing vnder a generall profession in an euill peace. This the Apostle foresaw, (1. Tim. 3. 1, 2, 3, 4, 5.) and said, it should be: the same Christ himselfe foretold by the example of the old world and Sodome in the daies of *Noah* and *Lot*, that scarce faith should be found on the earth. This euill creepeth vpon the world; pleasures with peace doe nourish it, (English people the instance) contentions in religion breed it. Vpon occasion whereof, Satan suggesteth, mans corrupt heart intertaineth, and so becommeth the worse: one offendeth, and another thereat stumbleth; but wo is vnto both, and a mischief ensueth thereby vnto many.

Other nations are full of examples: and of this miserie may we also lament: much sin, and thereupon fearefull iudgement; but little sorrow, and lesse amending without greater inforcement. Dreadfull daies! Behold our securitie in the midst of miserie; vnderstand and pray.

Papists

To the Christian Reader.

Papists on the one hand increase, though their cause bee cursed. The practise of their bloody intendments might make them odious, and teach vs to walk more warily in vnitie: but we amongst our selues do work our owne woe, by vncomfortable contentions; neither side yeelding, the euill groweth by partiall partaking. Oh that our *Abrahams* would somewhat yeeld a little in the smallest things, and know themselves; & *Lots* also hearken to holesome counsell, that both may bee vnited in peace: for the Cananites are in the land. Whilist the victory is striuen for, the generall enemie doth win ground, and Satan hath sent a new companie on the right hand, lest this his contentious worke should cease to be. The one sort is iustly feared, and therefore as the generall enemie of many resisted: the other held contemptible, and therefore as base neglected, or for the fewnesse despised: but the little Foxes eat grapes. These must also be scene vnto, and said to; but without rigor and bitterness. Through our silence, they proclaime themselves Conquerours: they challenge all, and still bid battell to the whole host of Israel, as if they were inuincible, and had ouercome all: and yet Master *Greshams* booke, Master *Bradshaws* challenge, Doctor *Allisons* confutation, certaine Ministers reioynder to Master *Smith*, with other moe are not answered. They doe offer encounter vpon certaine questions, as if therein were their owne cause propounded; when Brownisme is a thing differing from both Papist, Protestant, and Puritan, so called: for, saith the Papist, Christs ruling power is in the

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1665 p. 22
the Pope; nay, saith the Protestant, it is in the Ecclesiasticall governours, Bishops : nay, saith the Puritan, it is in the Presbyterie : nay, saith the Brownist, it is in the body of the Congregation, the multitude, called the Church. And in this beginneth Brownisme: the first stone of that schismaticall building, vpon which are laid those other errors mentioned in this booke. This (Reader) take notice of, to discerne where Brownisme beginneth. They propound the reformed Churches government to allure thee, and our state so, as they may make thee forsake it : when neither this is the simple reason why they depart, nor the other their cause properly, wherein they stand. By these they doe onely make way for such as know not their way, which they haue by theselues, to come to them : but the gouernement of the reformed Churches doe not they maintaine.

For this cause (Reader) that thou maiest not be deceiued hereafter, eicher with their pretending of such trueths as be not their owne, or yet with their equiuocating renunciation of Brownisme, I, a little one amongst others, and in the presence of my Brethren ; not with Sauls armour, but with a stone in a sling, euen with my meane mediocritie, haue nakedly discovered vnto thee this way. If thou dost affect it, before thou runne, vncase it; take from the Iay, other birds fethers : set it before thee as it differeth from all other Churches, then behold it with both eyes, iudge by deliberate consultation, and take as thou by the word hast warrant.

I haue sought out and found, and after my
iudgement

To the Christian Reader.

iudgement leading will I goe, and not runne after affection : as I am perswaded, so would I haue other, if I be found in the truth : if otherwise, I promise not to contend for any victorie. Confidence in our cause, (that here is a true Church of God, from which wee may not make separation) hath made me aduenturous : and the spirituall iniurie which some of late haue done to mee, more then to many, hath called me hèreunto. They haue taken away part of the scale of my ministerie. Mine owne with them may haue Instructors, but no Fathers; for in Christ Iesus I haue begotten them through the Gospell. I wil claime them, though vnnaturally and vnkindly they disclaime me; in loue doe I follow, and so will, albeit they flee from me with hatred. Friendly Reader, when thou hast read this *hue and crie*, send it away by thy approbation thereto, and report the cause to other for discouerie thereof, as thou shalt thinke fit. If thou happily dost find any meeke ones of them in thy way, rebuke them louingly, intreating the Younglings gently for the Lords sake, and send them backe againe. For in a schisme many may be, who are not therof: many affect that whereof they cannot iudge, & so are mislead; yet without any intendmēt of euil. The humble that are of a tender conscience, are very reclaimable : but the *stait bearded* opinionate are not so recoverable; yet I hope of both: for it is the Lord that worketh the will and the deed, both when and as he will.

Thus (louing Reader) thou seest what I only intend : how men will take it, I well know not; how they should, I know. If any thing be set
downe

To the Christian Reader.

downe which may any way giue offence, as not
seeming to be without some gall of bitternesse
in the manner of handling, and nothing doth
touch the matter of the argument; I professe,
as I looke for a blessing, I haue not intended to
abuse any mans person, but to open the cause.
I leaue men to iudge, the wise as they find, the
peruerse as they please. This I onely craue,
that no man take ill any thing without iust
cause, and that euery one expound well a
mans meaning, as charitie shall leade
him, and right reason perswade
him. And so I commend
thee to God.

Iune 18.

Thine in the Lord,

R. Bernard.



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The Contents.

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CHRISTIAN



CHRISTIAN AD- VERTISEMENTS AND

Counsels of Peace to the wise

hearted, and to him that is of

a peaceable disposition.



Receive wholesome instruction thou that readeſt: be deſirous to walke in the ſtrait way, but yet in the right way, keepe measure and thou ſhalt hold within the compaſſe of a holy and godly meane. Beware of ſuperſtitio in Religion to decline on the left hand, and take heede of raſh zeale to runne on the right hand; endeavour to bee what thou oughteſt to bee, though thou canſt not attaine to that thou ſhouldeſt be. Goe even; be no Atheiſticall Securitan, nor Ana- baptiſticall Puritane: bee no careleſſe Conformitant, nor yet prepoſterous Re-

B

formitant:

formitant : be no neuterall Lutheran, nor Hereticall popish Antichristian : be not a schismaticall Brownist, nor fond and foolish Familist : be not a new Nouelist, nor yet any proud and arrogant Sectarie to draw disciples after thee : be no follower of any such, beware of them all carefully.

But stand a constant Protestant, in the ancient, Catholike, Orthodoxall veritie and truth. Bee to God faithfull, and to lawfull authoritie not disloyall. To conclude, hold the truth after the word, and gainsay not laudable customes of the Church, not against the word. Be not readie to take offence, and bee in like manner leath to giue offence. And God shall be with thee, and the spirit of life shall guide thee.

To further thy godlie inclinablenesse hereto, consider well of these so friendly giuen Christian aduertisements and wholesome Counsels of Peace. Reade (good friend) aduisedly, I beseech thee, post not on apace : though thou hast a quicke apprehension to vnderstand, yet take time to settle affection. Some good things are soone knowne, but in heart
for

Counsels of Peace.

3

for the most part lightlie intertaind : whence it is, that many doe onely talke of that often, which not once they euer made vse of. But in a word, the purpose of my penning these things, is to bring them into practise : and therefore so reade thou deliberately, as thy will may be to performe them conscionable. Amen.

Love peace, and desire to hold it with God and good men: yea follow after it with all men, as much as is possible with holinesse. Seeke the publike quiet of that established estate vnder a Christian Gouvernour, whether it be *Politick* or *Ecclesiasticall*, where thou art a member, and by what meanes thou canst deuise, not against Religion, common honestie nor charitie; and thus to doe.

I. Vphold the manifest good therein.

II. The manifest euils, labour in thy place by the best meanes to haue them amended peaceably.

III. Beare with lighter faults for a time, till fit occasion be offered to haue them amended.

IV. Likelihoods of euill, make them not apparent euill, by ill interpretation,

How a man ought to carie himselfe in a Christian State.

Counsels of Peace.

where neither the State intendeth it, nor so maintaines it.

V. Doubtfull things take in the better part, it is euer charitie.

VI. Iudiciously discerne betweene the abuse of a thing, and that which may be well vsed; lest in abhorring the abuse, thou also doe vtterlie condemne the thing it selfe and the vse thereof.

VII. Let the corruption of the person and his lawfull place be distinguished: and where person and place are not so lawfull, and in the proposed end not against thee, wisely labour to make them for thee; and make that good of them thou canst, and wholly condemne not that Ministerie which a godly man may make for good.

IIIX. Paterne not a *Monarchie* to an *Oligarchie*, or any other State, *Aristocrasie* or *Democrasie*: neither let. (as thou supposest) the well being of a forren State make thee vnthankful for the present good thou doest enioy, and to lothe thine owne being, lest malcontentednes breake into contention, and so thou lose that good thou hast, and procure the increase of euill, which thou doest dislike.

IX. In

IX. In thy zeale for Religion against corruption, let the booke of God well vnderstood be thy warrant; and in thy hatred against wrongs in the Commonwealth, let the knowledge of the law and the equitie thereof moue thee to speake: this is Religion, this is reason. But beware of superstition, for so beginning of vncertaintie, thou maist lose the fruit of thy labours, and be condemned as a busie medler and contentious.

X. Refuse not to obey Authoritie, in any thing wherein there is not to thee manifestly knowne a sinne to bee committed against God: let fantasies passe; be more loath to offend a lawfull Magistrate, then many priuate persons. Where thou canst not yeeld, there humble craue pardon: where thou canst not be tolerated, be contented with correction for safetie of conscience, and beare what thou canst not auoide with a patient minde.

The kingdome of God is not meate nor drinke, but righteousness and peace and ioy in the holie Ghost: for whosoever in these things serueth. Christ, hee is acceptable to

God, and approved of men, Rom. 14. 17. 18.

How to auoid
ſcrupuloſity of
conſcience,
and contenti-
on in ſeeking
for reformati-
on.

I. Omit no euident and certain com-
mandement impoſed of God. If there be
nothing but probabilitie of ſinning in
obeying the precepts of men, ſet not o-
pinion before iudgement.

II. Let ancient probabilitie of truth
be preferred before new coniectures of
error againſt it.

III. Mark and hold a difference be-
tweene theſe things, the equitie & flaw
and the execution; betweene eſtabliſhed
truth generally, and perſonall errors of
ſome; betweene ſoundnes of doctrine
and erroneous application; betweene
ſubſtance and circumſtance, the manner
and the matter; betweene the very be-
ing of a thing and the well being there-
of; betweene neceſſitie and conuenien-
cie; betweene a commandement and a
commandement to thee; betweene law-
fulnes and expediencie; and betweene
that which is giuen abſolutelie or in
ſome reſpect.

IV. Uſe the preſent good which thou
maiſt enioy to the vtmoſt, and an expe-
rienced good before thou doeſt trouble
thy ſelfe to ſeek for a ſuppoſed better
good

good vntried, which thou enioyest not. Dislike not things present, as men doe discontentedly; praise not things past foolishly; and desire not a change, hoping for better vainly.

V. Endeavour for things which are of necessitie, with also the well being of the same for conueniencie; but for this contend not forcible against publike peace, lest in seeking for the *bene*, thou doest vtterly lose the benefit of the *necessarie esse*.

VI. Doe not trouble thy selfe either to take part with, or to be against that thing, the holding or denying whereof maketh nothing for or against religion, saluation or damnation.

VII. In a common cause make one, but after thy owne iudgement conuinc'd of truth and within the compasse of thy calling; not for companie to make vp a number, or for that thou wilt bee doing because other are so.

VIII. Neuer presume to reforme other, before thou hast well ordered thy selfe: See at home, then looke abroad; redresse that which is faultie, and in thy power to amend, before thou doest

meddle with that which is beyond thy reach. Be not faire in publike, and soule in priuate, hate hypocrisie and auoid vaine glorie.

IX. Receiue no opinion in religion, but what the Word euidently doth warrant : beware of apprehensions out of thine owne witte, but let the Word first giue thee sight, and so entertaine it, as thou art enlightened. As thou maiest not of policie for feare of trouble, by thy witte get thee distinctions, to lose sinceritie where the Word is plaine ; so mayest thou not of scrupulositie, imagine sin to trouble thy conscience, and to vexe thee with feare of transgression, where there is no law : the one doth breed Atheisme, the other is the mother of superstition.

X. Let thy owne knowledge ground thy opinions in thee, and not in the iudgement of other : see into the glasse of the Word by thy owne sight, without other mens spectacles, and hold what thou iudgeth truth, only in loue of the truth; beware of by-respects: so hold the truth as neuer to bee remoued; but that which is erroneous in thee, be willing

ling both to see, and to be reclaimed.

XI. Witnes the truth, for the truthes sake: enforme others louingly; desire that they may see the truth, but neuer vrge them beyond their iudgemēt, neither take it grieuouſly if thy words doe not preuaile, but waite with patience. Beware of rash iudgement, neither condemne nor contemne other that are not as thy ſelfe. Thinke not to make thy gifts anothers guide, nor thy meaſure of grace their rule, for to euery man is allotted his portion.

XII. Whomſoeuer thou doeſt ſee to do amiſſe, iudge it not to be of wilfulneſſe, but either of ignorance, and ſo offer to enforme them, or of infirmitie, and ſo pitie them, and pray for them. Be charitable, ſo ſhall not his ſin hurt thee, and much ſhall thy charitie aduantage thy ſelfe in the end: and adde this withall, Be ſlow to anger, let neuer another mans diſtempered paſſion bring thee to diſorderlineſſe in affection.

XIII. Loue not to be in controuerſies, it argueth pride and a ſpirit of contention; but if thou beeſt drawne vnto them and called thereunto, vndertake
the

To Counsels of Peace.

the right, and chuse the truth: and in the handling,

How a man
ought to carry
himselfe in
handling of
Controuer-
sies.

1. Neuer come to it with a preiudicate opinion, but with a mind to finde out the truth, and not of contention.

2. Take words doubtfull in the better sense, as the cause and circumstances will beare: euident truth embrace willingly, manifest errors deny plainly, likelihood of falsehood eschew friendly, likelihood of truth bend them the best way: peruert nothing wilfully, acknowledge thy ignorance where thou art made to see, and yeeld the victorie when thou canst not winne it without wicked Sophistrie.

3. Bee sure in answering that thou hast the Authors meaning, either by which, or to which thou doest make answer. Alledge no testimonie rashly, and especially beware of this euill in quoting Scripture. Wresting of Scripture is a great abuse of the Word; and if thou be in error, and doest by the Scriptures presume to maintaine it, thou wouldest haue the truth to vphold falsehood, and wickedly doest make the holy Ghost a maintainer of a lie.

4. Follow

4. Follow the matter strictly, auoid idle excursions, passe by weaknesse, take heed of hasty passions, and in defending a cause abuse no mans person.

XIV. In things Indifferent make no question for conscience sake: so it bee that neither holinesse, merite nor necessitie be put therein; nor vsed for any part of Gods worship, but for decency, order and edification.

If thou be in a doubt, and thy conscience as thou thinkest doth trouble thee about the vse of a thing indifferent:

I. *Quare*, Whether this doubt ariseth simplicie of a tender conscience from iudgement conuincd; or that it be but a nicenes of dislike comming from a desire not to be troubled with them, or for that thou hast not vsed them, or because some cannot away with them, or from a godly iecalousie & suspition only, for fro hencefoorth will scruples arise: so also from a cōtinued custome, likewise from ignorance and the want of certaine knowledge and a settled perswasion of the lawfulness of a thing. If the ground bee not a iudgement inlightened and conuincd, it is not trouble of consci-

How a man ought to carry himselfe in things Indifferent.

Whence scrupulosity of conscience ariseth.

Note well.

ence,

ence, but a dislike working discontentednes vpon some of these former grounds which thou maist easily remoue by settling thy iudgement vpon the word and sound reason.

II. *Quere*, Whether this doubting ariseth through thy owne default, by looking out reasons to encrease thy dislike, and neglecting to search for arguments to giue thee satisfaction. If thus thou hast offended, as many doe, take as great paines in Gods sight to resolve thy selfe, as thou hast done to bring thy selfe into doubting, else dealest thou but partially.

What to do in
perplexitie of
conscience.

III. *Quere*, If it bee trouble of conscience indeed, and yet the thing be not plainly forbidden, nor so commanded; why (where a speciall warrant to a particular is wanting) a generall rule, or a generall commandment to obey, may not giue thy conscience satisfaction: else how to doe in such a case.

IV. *Quere*, Why a man should bee more scrupulous to seeke to haue warrant plainly for euery thing hee doth in Ecclesiasticall causes euen about things indifferent, more then about matters
politiue

politike in Ciuill affaires. Men in these things know not the ground nor end of many things, which they doe yeeld vnto vpon a generall command to obey authoritie, and knowing them not to be directly against Gods will: and yet euery particular obedience in ciuill matters, must be 1. of conscience: 2. as seruing the Lord (so must euery seruant his master:) which cannot be without knowledge and perswasion, that we do well euen in that particular, which we obey in; which men vsuallie for conscience sake inquire not into, but doe rest themselves with a generall commandement of obeying lawfull authoritie, so it bee not against a plaine commandement of God. What therefore doth let, but that a man may so satisfie himselfe in matters Ecclesiasticall?

The curious searching so particularly into euery thing to haue full satisfactiō, hath so wrought in these daies vpon mens wits to bring distinctions, that the more men seek in doubts for resolution, the further are they from it. Oh daies full of distractions! what counsell shall I here take and giue!

I. Keepe

How to settle
a mans consci-
ence to pre-
uent scrupulo-
sitie, and per-
plexitie.

I. Keepe al maine truths in the word which are most plainly set downe, and are by the law of nature ingrauen in euery man.

II. Belceue euery collection truly and necessarily gathered by an immediate consequence from the text.

III. Follow euident examples fit for thee, either as a Christian, or as thy speciall calling requireth.

IV. Auoid that which is plainly forbidden, or followeth necessarily by an immediate consequence.

V. Intertaine true Antiquitie, & follow the generall practise of the Church of God in all ages, where they haue not erred from the euident truth of God.

VI. If thou suffer, let it be for knowne truth, and against knowne wickednesse for which thou hast examples in the Word, or examples of holie Martyrs in storie suffering for the same or the like. But beware of far fetched consequences or for suffering for new deuices, and for things formeriy vnto al ages vnknowne seeme they neuer so holie and iust vnto man.

If yet thou doest iudge a thing com-
manded

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commanded a sinne, and not to be obeyed,
for thy helpe herein :

I. *Quere*, Whether that which is
wrongfully or sinfully commāded, may
not yet neuerthelesse bee without sinne
obeyed; as *Ioab* obeyed *Dauid* in num-
bring the people. Then be not thou to
blame, but do what thou oughtest, al-
beit others do what they should not.

II. *Quere*, How thou dost reckon it
guill: if simplie, then finde a prohibiti-
on; else, Where no law is, there is no
transgression: if accidentally, that is in
the abuse that may be remoued; or in
respect of thy ignorance of the lawfulness,
making thee to doubt, and so fea-
ring to offend, vse all diligence for re-
solution. And if it bee not a knowne sin
to thee certainly, but only by probabi-
lities:

Quere, Whether probabilities of sin-
ning may giue thee a sufficiēt discharge
for not obeying a plaine precept, and to
neglect necessary duties otherwise, both
to God and man.

If yet thou dost thinke thou shalt
not do well (albeit the Gospell may be
freely preached thereby) to yeeld so
much

How a thing
vnlawfully
commanded,
may be law-
fully obeyed.

How probabi-
lities of sinne
cannot excuse
due obedi-
ence to a sin-
full precept.

Vide Pouelum
lib. de Adiaph.
cap. 11. pag.
116.

much to the euill disposition (so supposed) of men, thinke how *S. Paul* valued the libertie of preaching the Gospell who since the Ascension of Christ, after that the Ceremoniall law was abolished, when he had preached against it, and against Circumcision; yet did check himselfe publikely, and with a place of Scripture, for speaking as he did against a Simonicall, a false (in respect of his entrance) a persecuting and murdering high Priest: he obserued legall rites, he circumcised *Timothie*, and did not find fault with things not altogether to be approued, so long as they were not made a part of Gods worship; and all this hee did to procure free libertie to preach the Gospell.

And for yeelding somewhat to men's euill dispositions, I say but thus:

How often-
times some-
what may be
yeelded to the
euill dispositi-
on of men.

Quere How it could stand with *Moses* faithfulnessse to grant a bill of Diuorcement (contrarie to the law of *Mary*, contrarie to the first institution from the beginning) for the very hardnessse of the peoples hearts, and to prevent a greater mischiefe?

If this happely trouble thee (in doing
what

what thou mayest and oughtest) that thou shalt offend many whom thou wouldest not offend.

I. *Quere*, Whether it bee an offence iustly giuen by thee, or taken without iust reason of them; thou not offending and they displeased, the fault is their owne, and thou not chargeable therewith.

How we ought to carrie our selues in offences taken.

II. *Quere*, Whether they be offended in respect of what theselues know, or but lead by affection, disliking of other mens dislike. Intreate the former to let thee abound for such things in thine owne sense, and shew them that herein thou mayest brotherly disagree: for the later, informe his iudgement, if he will yeeld to reason, if not, then,

III. *Quere*, Whether thou art bound to nourish vp such a one in his folly, and to respect his partiall affection, being more caried away with an ouerweening of some mens persons, then any thing at all with the right vnderstanding of the cause. If they be men of iudgement, and will contend with thee, be not troubled with what witte can inuent to say, but

C

what

what is truly spoken from the Word, not by farre conclusions, but by a neare consequence, and plaine euidence of holy writte. If thou canst answer the substance of that which is obiected, let their vaine conceits or subtilties passe; neither thinke that thou art ouercome, or art bound to yeeld vnto them as one conuincd in iudgement, because thou canst not see euery deceiueable replie, to giue thereto an vnanswerable reason to take it away. If ignorance make a conuiction, & Sophistrie be the meanes, then should men be easily carried about with euery winde of doctrine. There is no Heretique but hath his arguments, nor any Sect but hath conceits, and Satan by his Sophistrie helpeth both, euen to beguile other, and to deceiue themselves the more too.

Note well.

IV. *Quare*, What authoritie may do in things externall for outward rule in the circumstances of things; and then, Whether Authority commanding doth not take away the offence, which might otherwise be giuen in a voluntarie act.

V. *Quare*, Whether a man should stand

stand more vpon auoiding dislikes in priuate persons, then offence to publike authoritie. Whether this be not an humouring of men, to encrease discontentednes, rather then to endeouour to preserue (wherein thou mayest) the publike peace and welfare of a Christian State; or, Whether it were not better to crosse some mens affections without sinne to God, then that otherwise thou shouldest stay the passage of the Gospel, neglect most certaine duties, let people perish, open a gap to the enemy, lose thy libertie, and no whit better the Church. It were better, wherein thou lawfullie mayest, that after the Apostles practise, thou diddest become all things to all men to winne but some.

Studie, studie (saith the Apostle) *to be quiet; follow those things which concerne peace;* and let me intreate thee to keepe patience within thee. Vse charitie abroad, attempt nothing rashly, know things first rightly; be zealous but iudiciously, neither speake nor write with distempered passion. Let the Word bee thy warrant onely, thy calling thy
C 2 bound,

bound, the Spirit of God thy directour,
godly wise thy counsellours, Gods glo-
rie thy marke, truth the matter of thy
trouble, other mens corrections thy
Schoolemaster, their miserie thy
caueats, thy enemies watchings,
thy warines in liuing, and thy li-
uing such as ready to die, with
an euer holy remembrance
of thy end, & thou shalt
neuer do amisse,

Amen.



DISSWASIONS

FROM THE WAY OF

the Separatists, as they haue prin-

ciples by themselues, the grounds

of their separation, commonly

called *Brownisme*.

Probabilities against the Separatists schisme.

First, from the likelihoods (so I call the first reasons, that they may not * scoffe at them, had I iudged them more solide arguments) and great probabilities that that way is not good:

I. *Is the noueltie therof differing from all the best reformed Churches in Christendome:* The guides in that way with colours of the opinions of the reformed Churches, and with some shewes of like practise in some things, doe perswade their hearers, that the one and the other differ almost nothing: but if their words

* A sin vnbefitting men, professing to go so farre beyond all other in puritie: yet I wish it were not vsuall in them.

I. *Likelihood.*

They differ much even in things of great moment from the reformed Churches beyond the seas: else why ioyned they not with them? and why doth Barrow condemn their government as false?

be true; I. why will they not ioyn vnto them, if the difference be so small? Saint *Paul* himselfe would not, neither taught the Disciples, to separate from the euill disposed Iewes, but only when they obstinately resisted to receiue the outward profession of Christ, and did blasphemously raile on him, *Act. 19.9.*

II. Howsoeuer they call them true constituted Churches, yet are they so farre from reuerencing them therefore, as *Barrow* calleth their way, in contempt of it, *a sillie Presbyterie and Eldership*: and in hatred thereof, *perfidie and apostasie*; the building of a false Church to the Harlot, a second beast. Yea *Barrow* and *Greenwood* doe auouch it as new, strange and Antichristian, as preiudicial to the libertie of Saints, to the power, right, and duties of the whole Church, as (they thinke) the government by the Bishops is. Such as seeke that kinde of reformation, he calleth *wretched disciples of Caluine, counterfeit reformists, transgressors of the worship of God, disturbers, and violaters of the holie order which Christ established*. Their writings for it, he calleth *pernicious forgeries, and sacrilegious*

legions prophanation of Gods holie ordinance, their owne timber, and stubble deuices. Whatsoever therefore they now say, except they publikey in print disclaime these opinions of *Barrow* and *Greenwood* herein, they are as farre out of liking with other Churches as with ours, and can like none, but such as are from and after their owne deuised constitution.

Sithence then their owne mouthes and present practise witnesse the noueltie of their way from all the world; it is leuitie to entertaine a new deuice suddenly; it is dangerous to forsake all Christian Churches in the world for it: and it is a proud presumption to imagine themselves to see, what other yet neuer saw, neither can bee made to see by any thing they yet published, (*viz.* that their deuice is the onely truth) and to goe away with so peremptoric condemnation of all other Churches, to be false Churches: for these men now liuing doe call ours a false Church, and *Barrow* you see calleth that forme of gouernment in reformed Churches, a false forme, and the building of a false

24 *The Separatists Schisme.*

Church vnto Antichrist, yea to bee the second beast : what can be said more against vs?

I I. Likelihood,

See for this
M. Gifford against Brownists.

Nothing commendable in these new Schismatikes, in which the ancient Schismatikes here before were not commended, and yet of the Church condemned. *Vide Morneum de Ecclesia.*

II. For that it agreeth so much with the ancient Schismatikes, condemned in former ages by holy and learned men : Such were the Luciferians, Donatists, Nouatians, and Audians. And lest men might think that these are not to bee likened to the ancient Schismatikes, in respect of sound truths which these hold, and for that these be of so religious a conuersation; let such vnderstand, that *Lucifer* was banished and suffered persecution for the faith of Christ agreed vpon in the Nicene Councell : So did *Nouatus* vnder the Emperour *Maximinian*. It is said of the Donatists, that they belieued one and the same things, that they were baptised, and did baptise after one sort with the Churches of God then. Of *Audius* it is reported by *Epiphanius*. that he was vpright in life, in faith, and full of zeale towards God : and can any thing more be said in commendation of any; and yet neuerthelesse for separating themselves from the Churches, because of corruptions, they were condemned

for

for their Schisme, into which after they were fallen, they persisting obstinately in the same, were left of God to their particular conceits, which afterwards bred further mischiefe; wherein also they as willingly stood, as in the former beginnings. Heretikes are full of craft and subtiltie; Schismatikes more plaine and of passionate affection: but both wilfull in their courses, as experience doth teach.

III. *The manner of defending their opinions, and proving their assertions:* I. By strange expositions of the Scripture, contrary to the generall and constant opinion of Diuines, for which, one chiefe leader of the latter companie is reprehended by diuers godlie and learned men extant vnder hand writing. II. By pulling and writhing the Scriptures to their opinions, and alleaging many impertinently, for which they are reproued of one, who hath challenged the chiefe of the Church of *Amsterdam*, to answere about twentie positions; which another principall member, amongst this latter companie, hath also.

This note by the way: that to deuise first

III. Likelihood.

The truth needes not such ill means to maintaine it.

See Doctor Allisons Confutation of Brownisme, in which he confuteeth the Brownists description of a visible Church

26 *The Separatists Schisme.*

Beware of this.

first a course in a mans head, and then to goe seeke for Scripture to maintaine it, is the breeder of all heresie, schisme, and what not? an abuse of holie truth: for no lie is of the truth, and it is to make the holy and blessed Spirit of God a nurse of impietie and euils: a horrible sinne.

But to shew you, that haue not obserued the deceit in their allegations of Scripture (which is done diuers waies) obserue these things carefully.

They abuse the Scriptures, and mislead the Reader thereby diuers waies.

I. In quoting Scripture by the way, that is, for things comming in vpon occasion, but nothing to the maine point: by which to the simple they would seeme to speake nothing but Scripture, when, indeed the maine point considered, they speak nothing lesse then Scripture, as if all spake for the controuerted question, when in truth it is nothing so.

II. By vrging commandements, admonitions, exhortations, dehortations, reprehensions, godly examples, & such like, not to proue corruption, or wants, (when good things imposed are not done, and euill forbidden are not auoided) but to proue a falsitie, which can-

not

not be. As for example, the first Com-
mandement biddeth a childe to be obe-
diēt to his parents, and Christs example
of obedience to his parents shewes that
it so ought to be: but shall we therefore
conclude, that hee which is not answe-
rable to the commandement and ex-
ample of Christ is a false childe, or ra-
ther, that he is a disobedient and not a
good childe? and yet if you doe marke
their Scriptures, they doe alleage much
against vs and our Churches, to this
purpose, which is an vtter abuse of the.

III. In alleaging Scripture, not to
proue the thing, for which to the simple
it seemeth to bee alleaged, but for that
which they take for granted, and is the
matter in controuersie, and often hardly
fit for that. As for example, one of them
saith, that al y truth is not taught in our
Church: and to prooue this he citeth
Act. 20. 21. where the Apostle saith, hee
kept nothing backe, but shewed all the
whole counsell of God: *Ergo*, the Church
of England doth not teach all the truth
of God: which is the matter in question
and vnreproued: this should rather haue
been gathered, that therefore euery Mi-
nister

28 *The Separatists Schisme.*

nister ought to hold nothing backe, but should teach the whole will of God and not, because the Apostle did so therefore we do not so. In their writings may be found such quotations.

See their book of the description of a visible Church, and obserue the quoted places answered by Doctor Allison.

IV. By bringing in places, setting forth the inuifible Church, the excellencie and graces thereof, and holiness of the members, to set forth the visible Church by, as being proper thereto : as 1. Pet. 2 .9. 10. and such places, * which is as much as to make the proper qualities of a mans soule, to bee the qualities of the bodie properly. And thus they deale with the Scripture to vphold their cause.

Another deceivable way, which they entangle their followers by.

Another way and manner of defending their course, is by inferences ; as, If that be true, this must follow : and therefore obiect to them their positions out of their own conceiued order, they cannot confirme them by themselves with euident Scriptures, but must first set euery one in their ranke and place, and so deduce one thing out of another ; and by inferences and references (a deceivable practise) the simple are intangled, who cannot consider of antecedent, and necessarie

necessarie consequence, nor compare things together.

* And a crooked way hath many windings; but necessarie truthes of God to saluation (as they hold their opinions to bee) though one depend vpon another, yet may euidence of truth bee brought for euery one of them seuerally, without such inferences and references, — ouerwhelming the wits of the simple, and other of better vnderstanding, not being thorowly acquainted with the cause, and with other grounds of the true doctrine of the Church, to discern thereby the deceiueablenesse thereof; and without which, none shall euer be able to disallow or allow of our course, or theirs, but generally and in confusion, as most do.

It is therefore maruellous with me to consider so many simple people, to bee so peremptorie in the cause, professing so soone, to see the truth so euidently, and can so peartly champer against all vs, and condemne vs all for false Christians, false Churches, and so forth: but would to God they yet were lesse conceited, and more humble, for their own good

* Note this.

In what thing first to be informed, to judge rightly in this controuerse.

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good and the welfare of Israel, the people of God.

IV. Likelihood.

See M. Junius three godly and learned letters to the of Amsterdam: and a petition made to the Governours by the other English Church. See more for this in the end of the booke.

IV. Likelihood is, that they haue not the approbation of any of the reformed Churches for their course. They haue written to some learned beyond the seas, and haue published their confession, but without allowance: and yet do all reformed Churches giue vs the right hād of fellowship, as a true Church of God, whom these condemne as Antichristian and false: now it is an especiall property of the true visible Church, to be able to discern of true visible members thereto belonging; else who are they of mankind, to whom God hath reuealed this necessarie truth? The spirituall man discerneth all things, 1. Cor. 2. 15. euen the Word, and the true Teachers of the Word; how much more the Church visible by the Word?

V. Likelihood.

V. The condemnation of this way by our owne Diuines, both liuing and dead, against whom, either for godlinesse of life, or truth of doctrine (otherwise then for being their opposites) they can take no exception; vnlesse they will be Barrow-like in euery point.

Doctor

The Separatists Schisme. 31

Doctor *Whitaker* (the *Regius* Professor in the Vniuersitie of Cambridge) calleth them new Schismatikes: and he spake not as a man rash, fierie, or ignorant: but iudiciously, as learned, and in the spirit of sobriety and meeknesse, being a man farre from violence of passion.

Doctor *Whitakers* lib. de Ecclē.

Master *Perkins* (a famous man) saith, they are excommunicators of themselves.

M. *Perkins* on the Creede.

Bredwell against *Browne*, calleth their course a by-path.

Bredwel.

Touching their reasons maintaining their assertions, Doctor *Willet* saith, they are ridiculous, more worthie to bee laughed at, then answered. And Master *Perkins* calleth them paper shotte.

Doctor *Willet.*

The spirit wherewith *Barrow* and *Greenwood* were led, is iudged by many Diuines (setting downe ioyntly their iudgement thereof) to bee the spirit of lying, railing, scoffing: and (as another saith) of pride and insolencie. How true they speake of the forenamed men, shall appeare by that which followes: and how farre the succeeding sort are from the same, let such as by experience know, speake.

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**In a Treatise,
how to applie
the Word to
the conscience.**

speake. If they amend herein, it shall be taken notice of; and the finnes of other yet partaked in, not bee laid to their charge. It seemeth Master *Perkins* iudged as hee found in some of them, who calleth them an indiscrete and Schismaticall company; full of pride in perswasion of knowledge; euill speakers of the blessed seruants of God; affirming that the poyson of *Aspes* is vnder their lippes.

**None of these
guides of the
latter sort did
fall to this
course, before
they were in
trouble, and
could not en-
ioy their liber-
tie, as they de-
sired.**

***VI. Likeli-
hood.***

Touching the causes of their outbreake, one (a godly man in the Epistle before his booke called the true watch) doth propound two questions to them, and withall shewes how it commeth to passe that they so leaue vs. A conceit (saith hee) of their owne perfection, discontentment withall, and vncharitablenesse hath caused this grieuous rend. What M. Doctor *Allison*, M. *Cartwright*, M. *James*, M. *Rogers*, M. *Henrie Smith* and others moe, haue iudged of them, their labours being extant I referre men thereto, as tedious here to relate.

***VI. The Lords iudgement giuing sen-
tence with vs and against them. I. The
blessing of God vpon vs in our Ministe-
rie,***

rie, by which people are wonne truely to sanctification of life; whereas they worke, but vpon the labours of other men, for want of a blessing from God herein to themselues; which because they haue not, they despise the blessing, saying, *A foole may beget a child, but it is a point of wisdom to bring it vp.* Thus basely haue some of them made comparison of the conuersion of a sinner, (for which Angels reioyce) with their new constitution.

II. The blessing of God and his outstretched arme assisting vs, walking in our way with the reformed Churches, who hath from *Luthers* time (to ascend no higher) made prosperous our way by him & other glorious instruments, and in few yeares spread the truth into many nations, that whersoever they came, they left constant Teachers, propagating the same truth, which yet is blessed in the hearts of many wheresoever the truth commeth. But contrariwise, it seemeth the Lord was from the beginning offended with their course, manifestlie shewed in their chiefe Leaders, of which, the first came to as fearefull an

D

end

Saint Paul auoided this.

Yet by the begetting he is a child, and not by education; and *S. Paul* held it more honor to beget, then to build vp.

See *Rom. 15.*
20.
2. Cor. 10. 15.
16,

Bredwel saith a legible corse of God hath been vpon it.

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Bolton.

end as *Iudas* did, *Bolton* by name, the first broacher of this way, as *M. Gyfford* saith; which end the Lord letteth not his speciall instruments come vnto, to wit, those which he calles forth otherwise then after a common course, either to plant Churches, as Apostles, or to reforme them, as *Eliab*, *Elisba*, and *Iohn Baptist* in former time; or as *Wicliffe*, *Iohn Hus*, *Luther*, *Caluin*, and the rest in these latter daies. The Lord was with these, as he promiseth to bee with his, *Genes. 12.3.* *Matth. 28.20.* *Iosu. 1.9.*

Browne, and other moe of note amongst them.

The next man to this was *Browne*, whom the Lord forsooke and assisted him not that new way (as he would, had he set him on work) disclaimed his profession, and did also very wicked things, during his continuance in that course, as the letter of *Harrison* his companion, printed by *M. Bredwell* doth shew. Of any such desertion of the Lords owne extraordinarie instruments in his cause, one so after another, can we neuer reade of, let them not instance *Iudas*.

Pag. 24. 25. 26.
Barrow and
Green wood.

Next succeeded *Barrow* and *Greenwood*, possessed with a fearefull spirit of rayling and scoffing, as shall after bee shewed;

shewed ; into which cursed speaking they fell aboue all that euer we heard or can reade of, pretending such holinesse. There cannot any instrument of God bee nominated, who euer filling their mouthes with bitternes of rayling, and cursed speaking, as these haue done against all the people of God, and holie things of God practised amongst vs.

After them rose vp the two brethren, *Johnsons, the* both *Johnsons*, vpon whom the Lord *two brethren.* sent (rayled vp, vpon a small occasion) *See George* an euill spirit of hatefull and fierie contention, which so burnt vp both spiritu- *Johnsons booke.* all loue, (if any were) and naturall also, as the one of them, *George* the yonger, forgetting their profession and way (wherein for holines they were separated from other) & also brotherlie loue, became a disgracefull Libeller, loading his brother, and other moe, with reproches of shame & great infamy, & that in print to abide for euer. The other now liuing, was so diuided from him againe, as that hee brake fellowship with his brother, and with his owne father (who *George his* took part with his sonne *George* against *booke, page 6.* him, and cursed him with all the curses

36 *The Separatists Schisme.*

in Gods book) and this breach was confirmed by the heauy sentence of excommunication, and so did he deliuer vp his father & brother to the diuell; in which state they stood till death, for ought yet published to shew the contrarie. Oh dreadful beginnings and full of horror! Is the cause the Lords? There may bee contentions in the Church, & amongst the best: but *Paul* and *Barnabas* did not so farre euer runne.

Why God
doth not now
so deale in
that high
measure with
the rest.

Now that they be come to a certaine head; whereto (as seemeth by the Lords crossing their first beginnings, as he did *Balaam*) they haue now attained, as it were, whether God will or no. He suffers them, as he did *Balaam*, to goe on, and proceeds not so in that manner, by iudgement visible. But doth God like that afterwards at any time, which at first he did hate? no surely: instance in *Balaam*, *M. Bornit* a Teacher died in prison of the plague, Gods fearefull correcting rod vpon offenders. And it may seeme that God would not haue had *M. Smith* to haue gone that way, by so often thwarting his iudgement. I. To publish in print on the Lords Prayer, against

gainst that way, and for as much. II. In falling into it after, againe vnder his hand to renounce the principles of that way called Brownisme. III. Brought againe to like it, but not wholly, for he held some true Church, some true Pastors here, and did dislike the distinction of true and false Church in respect of vs: then went hee, and conferred with certaine godly and learned men, whereby he became so satisfied, as he kneeled downe, and in prayer praised God, that he was not misled farther, and was so resolved, as hee purposed to dissuade his Tutor *M. Iohnson*, from the same, saying, hee would goe to Amsterdam for that end. This will be, and is confidently avouched by diuers then there present. Besides these crosses in iudgement, the Lord did chastise him with sicknesse nigh vnto death, to consider better with himselfe yet of his course: and this also was by some applied vnto him: and with all these, a dauntablenesse of spirit with feare, not daring to be bold to suffer for the cause here with vs, did continually accompany him. Thus it seemeth, that God would more then by an ordinarie

Note well.

course taken, haue reclaimed him, if either inward distractions, or Gods speciall outward meanes vsed to recouer him, might haue preuailed, but Gods secret counsell shall stand: behold the end. His owne former iudgement, his hand writing, his owne mouth in prayer to God, godly mens testimonies, Gods correcting hand, all these openly are against him.

Secondly, this hand of God may be scene partly in such as are misledde that way. Some of them, in our way (which they call corrupt and false) were so protected by the Lord, as they liued vnreproueable from notable crimes: but comming to them, haue been forsaken of God (for what is it else?) that they did fall into very detestable vncleannes, as *M. White* mentioneth in his booke.

This I note, not that I thinke any Church can be pure, or that there is any sinne, which the diuell may not draw some into, who make faire professiō; or that the whole assemblie there doth allow such: it is far from me so to thinke; but I therefore note it, as Gods testimonie with vs, where abiding truely fearing

ring

ring God, or but making an apparent shew thereof, hee doth so preserue vs heere, as we cannot be tainted (though no such watch bee kept one ouer another, as were to be wished) with such euils, as men that forsake vs (with such condemnation as they doe, who entertaine that way) do often dreadfully fall into. What is this but a likelihood of the Lords witnessing against them?

Besides this befalling some, there is an euill (the Lord open their eyes to see it) which hath seased vpon most of the generallie, not onely that they cannot apprehend these things, but also herein, that as soone as they bee entred into that way, they are so therewith bewitched (that I may so say) as they bee nothing like themselves, in what was laudable and good in them: before humble and tractable, then proud and wilfull: before they can feele the Word worke, after if but inclinable that way, then they iudge the Minister to haue lost the power of his Ministerie, because they themselves are in affection altered: blaming the Teacher, when they are in fault themselves. They can with vnder-

Reade Doctor
Downames E-
pistle to the
Reader before
his second
Sermon.

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standing discerne betweene cause and cause, reason & reason: but thē they lick vp al which commeth from themselues, as Oracles, be they neuer so absurd: As to thinke that the spitte was the Altar wherupon the Passeouer was sacrificed: That there was no conuersion in a true Church; when, indeed there is conuersion to sanctification, though not to open profession of Christ: That priuiledges and properties are all one: That one man hath all the power of Christ, and right thereto, as the whole assemblie. That godly men cānot chuse them helpers to further their saluation, if any one open offender do ioyne with them therein. That if one man depart (after the manner) from one Church for corruptions, and so from all the true Churches in the world, which are corrupted, the true Church doth remaine in him only. And many such conceits taken vp as truthe with greedinesse, when most manifest verities of God, confirmed by sound reason, and explained by most euident similitudes, cannot be apprehended, as either tasting of truth, or reason: What is this, but a spirituall besotment?

Before

Before they bee in that fraternitie, they can feele in theſelues liuely markes of the children of God, and can iudge ſo of other, and ſo imbrace them: but then afterwards they can be content to be perſwaded againſt former faith, and ſenſible feeling, to thinke that neither they themſelues had, nor any other (out of their way) hath any outward markes of the children of God, & ſo do fall into vtter diſlike of their owne former graces, the goodneſſe of God in other, and the power of God, working by our Miniſters, and all for that they be not within the compaſſe of their parke; as if a Deere had loſt his ſhape, for not being within the pale, where perhappes hee ſhould be. Is not this a ſpirituall fooliſhnes?

If their way (which in euery particular they hold is as much knowne to me, as our way is to them) ſhould bee ſo abhorred of vs, and euery good thing of ours therein, as they do vs and our way, only vpon the good liking of the good mercies of God, which we doe poſſeſſe; I ſhould thinke verely, God had deſtroyed vs of common reaſon, as not diſcerning

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ning betweene good and euill; and might looke for a fearefull curse, for calling euill good, or good euill, as they do the best things we haue, because of corruptions.

VII. Likelihood.

It hath had ill successe.

VII. The ill successe it hath had these very many yeeres, being no more increased.

The increasng of God is not so: for it is like *Isaacs* increase, hundreds for one, and that in a short time, if hee begin to set men on work. We see his hand with *Luther* most miraculously, when he began, the Lord enlarged his people mightily: but these haue bin here and there vp, and againe cast down, and haue gotten no sure footing by the special power of God. See how the Lord assisted and managed his truth, when hee raised vp instrumētts not ordinarie, as these would be held, who onely haue a toleration in another countrie, where the enemies of *Iesus Christ* (blasphemous *Iewes*, and other Heretikes) may be, as well as true Christians: which course as wee neuer read vsed of God (to raise vp men in one nation, and gather them to carrie them into another of a strange language, as *Ezechiel* speaketh, chap. 3. 6. and that without

Israel left not *Egypt* without *Pharaohs* leaue, nor the *Iewes* *Babylon* without *Cyrus* consent.

without either leaue or compulsion in many): so will he neuer blesse such new deuices held vp with such waies and meanes.

To conclude, they leaue rather a curse than a blessing where they come, so as good things little prosper after them. They are like a scorching flame, swinging where it cometh, that the growth of things are hindred by it: So said one (that is now amongst them) before hee went that way: thus can men so obserue and discerne before, and be blind afterwards.

They hinder the word where they come, a curse not a blessing doth follow where they arise. M.R.

And thus much of the likelihoods that the way cannot bee good, which I will conclude with that godlie *Hezechias* prayer, 2.Chron. 30. 18. *Now the good Lord be mercifull vnto him, that prepareth his heart to seeke the Lord God of his fathers, though he be not clensed, according to the purification of the Sanctuary. And the Lord heard Hezechias and healed the people. Euen so now Lord Iesus. Amen.*

Reasons

*Reasons not to runne that
course.*

Reasons not
to runne that
course.

The entrance
is very sinfull
and curied.

NOW follow certain reasons of more
force, then bare probabilities, to
keepe men backe from that way.

I. Because of the great euils which
insueth vpon the first entrance thereun-
to : which are especially two.

I. Is not onely an vtter disclaiming
and condemning of corruptions and the
notorious wicked (for which who doth
not lament, mourning also as did *Da-
uid*, Psal. 119. 136. that men keepe not
Gods law ?) but also a forsaking of all
former Christian profession amongst vs.
Thou must cast off that word here with
vs which made thee aliue ; also the
faithfull messengers of God, the Fathers
(1. Cor. 4. 9.) which begat thee, who
haue the words of eternal life; and whi-
ther wilt thou goe ? yea thou must re-
nounce al fellowship of the godly here,
who haue been formerly approoued of
thee ; and such as haue receiued fully as
good testimonies of Gods mercie and
grace

grace as any in that way, and not onely so, but thou must euer after iudge the false Christians and Idolaters; hauing a false faith, false repentance, and false baptisme; and so separate from all spirituall communion with them, as wicked men. Thus must parents and children, husband and wife, brother and sister, iudge one of another; though all professe one Lord Iesus Christ, all be baptised after one manner, all renouncing Antichrist, & all such haue tokens of Gods grace. O accursed beginning, so vncharitable, so vnnaturall, and so vngodly! hee that begins so ill, can neuer speed well. That we should forsake father and mother, and all for Christ and the Gospell is not denied: but hauing Iesus Christ and the Gospell, to forsake father and mother and all our Christian brethren and sisters with a false condemnation, for mens deuices intituled with Christ and his Gospell, that we do denie: for here amongst vs is cause of reioycing in Christ: Rom. 15. 17. 18. *I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God. For I dare not speake of any thing which*

Reader weigh these things, with Christs compassion, with the Apostles commiseration, with the ancient Fathers toleration, with thy own hart; bearing with thy own selfe, and Gods mercie towards all, and thou wilt neuer do so wickedly.

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Which Christ hath not wrought by mee, make the Gentiles obedient in word and deede. And Act. 10. 34. 35. Of a truth perceiue that God is no acceptor of persons but in euery nation, he that feareth him and worketh righteousnesse is accepted of him. And Rom. 14. 17. 18. For the kingdom of God is not meate, nor drinke, but righteousnes, and peace, and ioy in the holy Ghost. For whoesoener in these things serueth Christ, is acceptable, &c.

They which enter that way, must approoue of many vntruths.

* In their little booke of the confession of their faith.

II. With such a renunciation of truth must bee intertained much vntruth, the deceiueablenesse of that way, as shal appear afterwards : as first, thou must beleue their way to be the truth of God though it be but the error of their owne minde : then condemne our Church as false Church ; when (in the end of the confession of their faith) they haue published vnder their owne hand, that the differences betweene vs and them, are onely such corruptions, as are by thee set downe*. Now corruptions doe not make a false Church, but a corrupt Church, (make the worst of it that can be) as corruptions in a man, maketh but a corrupt man, and not a false man.

By thus entring, a man must cease to walke this way, ending towards vs in vcharitablenes, and begin a new way with them, and enter with lies. Such a gate is the entrie to death, and not that straite way, which they insult of, leading to life.

I know no corruptions here so ill, which men are tied to entertaine, as the entrance into that way with these conditions. Discerne, Reader, wisely; and iudge the course rightly, and God giue thee vnderstanding in all things.

II. Reason is grounded vpon one of their own chiefe principles, and a great point of their practise: that is, *that wee are not to conioyne our selues with open wicked, obstinately maintaining their corruptions, whether the same be in ill life, or doctrine*: for vpon this ground doe they forsake vs, and keepe off from all reformed Churches.

The second reason not to ioyn with them.

Now then from their owne ground (strong enough to keepe men back, except any will goe by receiued principles of his owne way, to professe condemnation against himselfe) they may not bee ioyned with, because who doth so, must partake

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partake of their very great and grievous finnes, wherewith they be polluted, and doe not reforme themselves. The finnes are these :

I
The grievous
finnes of the
Separators,
wherewithall
they that go
that way, are
polluted.

2
They are very
vnthankfull to
God.

To the
Church of
God.

I. Is that wofull entrance before named. We enter by baptisme, renouncing the diuell and sinne ; but they withal (in part) doe here renounce Gods mercies and all good men, with euery good thing in them, as stained and polluted so as no holy communion can bee had with it : but what God hath clensed, let not them make vncleane, Act. 10. 15.

II. Is a hie degree of vnthankfulnes first to God that begat the by his word either by denying their conuersion, or else accounting it a false conuersion, as if the Lord did but counterfeit with them, when they haue felt good tokens of grace, and outward fruit proceeding from thence. Is not this to haue a blasphemous conceit of the blessed work of God, to dare to call it a false conuersion, where it appeareth to be true, euery experimentally in a mans selfe? Secondly, this vnthankfulnesse is also to the mother, this Church of England, that bare them, which they desire to make
who

whore, before Christ her husband so cōdemne her : they forsake her, before he refuse her, and giue her a bill of diuorcement ; for till then, they ought to stay.

But are not these children worthie to be accounted bastards, that wil needs denie their father that begat them, and also gladly would haue all to take their mother for a whore that bare them, and would vnbowell her of all her deare children viperously? Oh vnkinde and vnnatural childrē, vnworthie to breathe in their fathers aire, or to inhabite neere the skirts of their mother ! Some there be who are offended when any doth openly and sharply reprocue them : but such I wish to cōsider, with what meeknes they can in naturall loue heare their mother, an honest woman, called a whore, and their brethren made bastards ; if they cannot, why loue we lesse our spirituall mother and brethren, so much abused by these men?

III. Reason, is the sinne of spirituall vncharitablenes, the contrary whereunto is spiritull loue, which the holy Apostle preferreth before any externall constitution, before almes deedes, before
E preaching,

They are full
of spirituall
vncharitable-
nesse.

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preaching, yea before suffering persecution, and mens giuing their bodies to bee burned, saying, all profit nothing without it, 1. Cor. 13. 1. 2. 3. And in this spirituall vncharitablenes doe they exceedingly transgresse.

In audacious censuring.

1. The ignorant.

This can I shew vnder hand writing: nothing heere spoken without booke, or by vncertaine hearesay.

2. Such as know their way.

I. Towards vs, who approue not, or will not go their way, nor be inclinable to them, whom they doe deeply censure, and deadly condemne; of which there be three sorts: 1. Such as know it not; and those they thus condemne, as men blinded by the god of this world, that is, the diuell, and so such to be lost, for that their way (which they call the Gospell) is hidden, say they, to none but such as are lost. 2. Such as see the way and doe not yeeld, these they condemne as worldlings, fearefull, conuicted in conscience, and yet go on in sinne wilfully and in presumption. For hereof (Reader) take notice, that this is taken as granted, that whosoever knoweth their way directly, must needs know it for the truth, yea for the Gospell of God: there is no remedie; so as forsake it, forsake Christ and the Gospell, and in their iudgement (as farre as man can see) thinke

owne euerlasting saluation. 3. Such as haue had a little taste of the way and affection to the same, misled by imagined truths, and by the honestie of the men for their liues, and some former familiaritie had with them in an euen way, (which indeede are the ordinarie baits by which many are catched) yet at length perceiuing the falshood thereof, which is called Brownisme, they haue vpon good consideration deliberated, and in deliberation and searching found out the errors thereof, and so left them: these they condemne as Apostats, and what not? But if they oppose against them; not of hatred, not of malice, not of purpose to vex them, or to increase their affliction, (God is witnesse; the Lord is iudge, who wil giue sentence betweene one and another) but onely to let them see their errors, and to reclaime them, (if God be pleased) and to keepe other backe, then such they terme godlesse men, depriued of their vnderstanding, persecutors, hunters after their soules, and dare boldly pronounce sentence against them, that they shall grow worse and worse, so as men shall say, God is

3. Such as oppose themselves against them.

1. Cor. 13.

In desiring the hindrance, or rather extinguishing of all the spirituall good we publicly enioy.

A wish against God Commandment, the Apostles ioy, and the peoples salvation.

auenged on them. What a degree of deadly vncharitable censure is this? Is here loue? Loue thinketh no ill, saith the Apostle, loue hopeth all things; loue doth nothing contumeliously.

II. Point (which is yet a higher degree) of vncharitableness spiritual is this: A most vngodlie desire (as euer was heard of) to haue the Word vtterly extinguished amongst vs, Egyptian darknesse to come ouer vs, rather then it should bee preached by such as doe not fauour their course, though it be taught faithfully, and that men see Gods blessing vpon the same, and their liues also answerable thereunto.

Thus in seeking their owne glorie, and the honour of their owne way, they wish destruction vnto the people, who without vision perish, Prou. 29. 18. They are farre from the Apostles reioycing, Phil. 1. 18. and so from his spirit. They are farre from the compassion of Christ, who seeing the people as sheepe without a shepheard, sate downe and taught them, Matth. 9. 36. They be farre from his commandment, willing men to seeke for the foode of life, Ioh. 6. 7. not for

for a constitution before it. Blessed is he that heareth the word of God (saith he) and keepeth it, Luk. 11. 28. Blessed is he that readeth, and they that heare, Reuel. 1. 3. His word he preferres before a constitution, as a testimonie of his speciall loue. Psal. 147. 19. 20. *He shewed his word vnto Iacob, his statutes and his iudgements vnto Israel; Hee hath not dealt so with enery nation, &c.* And for a great curse, hee threatneth a famine of his word, not the taking away of a right constitution, Amos 8. 11. Nay our Sauiour did not forbid, or euer wish, either the Scribes and Pharisies not to teach at all, or the people not to heare them; but reprehends the one, and giueth libertie with caueats to the other, Matth. 23. *Aquila and Priscilla* hauing heard *Apolos*, they inquired not of what constitution hee was, but wherein hee did not sufficientlie teach, they did better instruct him, and incourage him to the work of the Lord, which was to preach by the Scriptures, not a constitution, but that Iesus was that Christ. See the place Act. 18. 24. 28.

The Disciples that went and preached,

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ched, Aēt. 8. 1. 4. stode not vpon euery speciall point in entering so orderly vnto the worke, as these men would haue it, without which they hold all as nothing. See verse 12. neither did the people enquire thereof, but are commended for hearing and receiuing the word, and for beleeuing in Christ Iesus, Aēt. 17. 11. and 13. 43. 48.

To conclude, what in all the new testament is so vrged, so commaunded, so commended, such promises of blessing annexed thereto? what made so necessarie as the preaching and hearing of Gods word? And what lesse talked on any where, then a constitution? Yet these men without this, wish an ouerthrow of all, and doe despise the word and holy Sacraments with vs.

That which is the more necessarie, is to be preferred before the lesse necessarie; and neither of them to bee despised.

This yet I speake not, that men may runne out disorderly, that euery man may take vpon him to preach and expound Scripture (as very weake and simple men amongst them presume to doe) nor that obseruation of order is a thing lightly to bee regarded. It is much to be wished, that euery thing be done decently, in order, to Gods glorie, and

and the Churches edification: but therefore haue I thus written to magnifie the word preached as it deserueth, aboue forme and fashion, so it be not wholly vnorderly; and not to cast off the one for want of exactnesse in the other: this is for the tithing of mint, annise and cummin, to leaue waightier matters: (I speake here comparatiuely betweene constitution and preaching) not, that I valew a right orderly proceeding at no more worth then annise and cummin; these ought to be done, but at no hand for want hereof to leaue the other vndone, both to the extinguishing of the truth and the increase of ignorance, and also the intertainement of Poperie; which some of them, as hath been said, would rather embrace, then to returne to vs againe, so great hatred is bred in them, against our way and standing euen in the best things, which are all one as the worst, to them; which, they say, are the decciueablenesse of vnrighteousnesse.

Is this loue? loue seeketh not her own things, as these onely doe, condemning
all not transformed into their shape:

1. Cor. 13.

loue reioyceth in the truth; but these rather in the abolishing of the meanes which only driueth away error and ignorance, and vpholdeth truth. Loue suffereth all things; loue endureth all things; but these cannot endure that we should enioy the very truth of God, rather then that their way should be hindered.

In enuying,
contemning,
and condemning the best,
for the best
graces of God
in them.

III. And the last point of this vncharitablenes (which is the highest degree of all) is, that they are sorie and enuious that the good things of God do prosper with vs; yea the more religious men be in this way, the more are they grieued which is apparent by this; that *Barrow* doth not more vilely abuse, or raile vpon any, or more blasphemously scoffe at the good graces of God, and holy exercises in any, then in them; as shall be after noted to the view of the world, either to reclaime them, or to make them ashamed, if in any thing they will for themselves, and if God will open their eyes to behold what is amisse in themselves. This is not *Barrows* vein of old but euen y same spirit doth possesse, not the meanest of the latest companie, *sc*

ling at the argument of the conuersion of soules, as if it were but a dreame of vs, or in it selfe a toy, without their constitution.

Is this loue? Loue enuieth not; but these like nothing well what wee doe: but indeed the better it is, the more they doe detest it, for that they suppose it is the greatest let to hold men from them. 1. Cor. 13.

Therefore here prophane and secure worldlings, and Atheists neede not to feare, that men painfull and conscionable in their Ministerie, yea and conformable in their liues, will breed Brownists, and further Brownisme, no more then the truth can bring forth error, or soundnesse corruption properly, or brethren in vnitie substantially, can breed Schismatikes essentially.

Indeed by the beames of the Sunne, being one & the same, the earth which the husband tilleth and soweth with good seed, in some part bringeth forth good corne, and in another breedeth weedes; but the fault is in the earth, not in the Sunne or husbandman: So of one sweete flowre the Bee gathereth honie,
and

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and the Spider poyson, yet the flower keepeth it owne nature.

1. Cor. 13.

How men
come to bee
Schismatikes,
or Heretikes.

If by the wholesome doctrine of painfull Teachers, some, as ill earth be more weedie, some, as spiders gather poison; neither are they nor their doctrine to be blamed. But to proceed; is this loue? Loue reioyceth not in iniquitie, it is not prouoked to anger; but these men are glad, when wee contend amongst our selues, neuer praying for peace, nor will the welfare of the Ministerie, because they do thinke, (as iudging others our of themselves, prouoked to anger) that troubles will breede discontentment; discontentment setteth heads on working; this causeth searching, (but with preiudice against one part offended) searching draweth men to a liking that by passionate impatiencie, which iudiciously in peace they do not loue; and so runneth into crooked by-pathes, to the hurt of themselves and offence of other.

Such a spirit of vncharitablenesse, neuer was in any of the holy men of God in the Primitiue time, who reioyced at the blessings vpon the Teachers, and at

the

the peoples receiuing of the Gospell,
not at their standing in a constitution,
Act. II. 20. 21. 23. In which place is gi-
uen a reason of *Barnabas* his reioycing,
for that he was a good man, and full of
the holy Ghost, verſ. 24. for indeed men
indued with Gods Spirit, & good men
after God, will reioyce in good things;
Christ will not quench the ſmoaking
flaxe, nor breake the bruised reed; but
will check his Disciples, for rashly for-
bidding one to caſt out diuels in his
name, becauſe hee followed not them,
and wil bid them ſuffer him, giuing this
reaſon, that, he that is with Christ is not
or againſt him, no, nor againſt his Disci-
ples, though one follow not another; ſo
bee it, wee all follow Christ. And thus
of much for their vncharitableues againſt
vs.

Perhaps they will ſay they pray for vs
euen hartely, and profeſſe with proteſta-
tion that they do loue vs.

I thinke they do loue vs, but it is on-
ly in hope, or for ſome by-reſpect; for o-
therwiſe one of them writeth, that cer-
tainly he cannot by the Word bee per-
ſwaded, y any one of vs hath either true
faith

Their loue to
vs, is but as to
ſtrangers out
of the Coue-
nant: and
what ſpeciall
thing is that?
M. Smith.

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faith or feare of God; then how can the can
truly loue vs in the spirit, who iudge of
bond broken, and the communion v read
lawfull?

I thinke they doe pray for vs, but it sho
to bring vs vnto them; so will they pr be f
for Papists, Atheists, Iewes and Turke cen
so will any sect, to haue men to come east
them. They pray for vs, but not as visit fenc
members of Gods Church; they w part
not pray with vs, that is, ioyne too or e
prayers, nor ioyne vs with them. Th wilf
loue vs, but not as in the communion not
Saints: their loue therefore is not Chr
bee esteemed of. Consider how the
iudge of euery one of vs, euen of be a
that most seeketh, in our Church, to a Chu
uance Religion, to liue religiously, I f
haue peace with all men in holinesse, toler
much as is possible. sure,

**This spirituall
vncharitable-
nesse is also a-
mongst them-
selues one to
another.**

But doth this vncharitablenesse exte
it selfe only to those, which they iud the la
without? Nay it breaketh out amon to ce
themselues euen towards one anot I
in their customarie excommunication some
not onely for notorious crimes in selfe
wilfull and obstinate; but euen for lig me
offences in some, albeit other obstin of am

can be let passe : contrary to the practise of the Primitiue Church, where wee reade neither of such sharpe censuring, nor of such partiall dealing, that men should bee reprehended, and that no sin be suffered to be openly practised, who denieth? but that men should be hastily cast out, or for and vpon euery light offence, of what nature soeuer, (albeit the partie offending be through ignorance, or else of a peeuish nature somewhat wilfull) we wish it should not be. It is not a point of loue, so easily to lose a Christian member, and to cast him to the diuell, iudging him vnworthie to be accounted a visible professor in the Church of Christ.

I speake not this to lessen sinne, or to tolerate it, but to stay so great a censure, that it bee neither executed lightly and rashly, nor vsed with the rigour of the law in the vtmost period of the right to censure.

I may not passe by the witnesse of *M. White* as I come against them, testifying that one remember. halfe excommunicated another sometime : a very fearfull thing, and vnheard of amongst men of wisdomie and moderation.

Reade *George Johnsons* book, pag. 15. and see horrible sin daubed vp. A bodie naturall doth not easily cut off a member, though very noysome, not after the first meanes be vsed in the best manner, but after long triall of the same, & what possible may be.

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deration. If they did excommunicate for sinne, it were yet lesse : but I marue that they will vse this censure, (the power of Iesus Christ, deliuering men from Satan) for doing the worke of God which is for hearing Gods word by the ministerie of others, which are out of their way, though the Preacher deliuer nothing but the true word of God, as so, as the hearers do receiue much good thereby.

Search the Scriptures, whether there be any word forbidding to heare one that preacheth the true Word only. See more pag. 64.

This their practise cannot bee warrantable from the word of God : The Prophets neuer forbad to heare such as spake truly ; Christ neuer condemned such as spake the truth in his name, nor want of a constitution; the Apostle Paul forbad not to heare such as preached Christ for lack therof, neither euer gaue caueat to the Church that she should marke that as a note, and to beware of such Teachers vnder paine of excommunication, and not to heare them.

Where is the hearing of the true word of God only preached made a sinne? I would gladly see, where they can prove that men hearing Christs voyce, which they haue receiued life, should

for that, bee cast out of a Church that
professeth Christ. The Scribes and Pha-
rises did not so with any for hearing
Christ, though they did hate him; why
should it bee done by such as professe
Christ, to such as now desire to heare
him? But in hearing the word of God
from vs they hold no necessitie, because
they teach their simple schollers to be-
leeue, that they haue in that way the an-
nointing, which will teach them all
things; and thereupon a fillie sort mee-
ting amongst themselues, will content
themselues with themselues, and so will
appoint one, who will presume, vpon
this imagined spirit, to teach; albeit
hard by, they may haue the word pub-
likely and profitablie deliuered vnto
them: yea if one of them abide alone
amongst vs, and cannot reade, yet must
such a one rather liue vpon his or her
private meditations, then to goe and
heare any of vs. Is this loue?

If a familie together, hauing sufficient
foode, should forbid any member there-
of, farre from it, not being able to come
either for foode, to receiue foode good
and wholesome (so by triall knowne

This Anabap-
tistcall asser-
tion, maketh
the common
sort of them
too ouer bold
with Gods
most holie
word.

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to be) from other, but not of the household, should be bound either to live what the same members had eaten, else to perish; were this charitie? or rather a point of great crueltie? And thus much for their vncharitablenes.

They loue one another, but marke how, and why.

*** Do not take this place otherwise then I do intend it.**

Peraduenture it will be said, that they loue one another very much: it is not denied: else cannot their course continue: if this partiall loue were not the practise of that vncharitablenes, would soone breake the new couenent made betweene them: For the loue communicating of their goods, it is greater amongst the Familists, it is more with the Papists; And *Salomon* shewed that so very wretched creatures, and companions in euill, will tie themselves one to another, * *Prou. I. 14.* and companions haue a loue amongst themselves, euen inwardly as farre as they will, one, to preserve their bodie and soule: else a kingdome, diuided against selfe, will soone come to ruine.

Let not this their loue therefore, weigh in themselves, and towards one another moue thee, without the truth of the cause first conuincing thee; for iudg

ment must euer lead affection, and loue must be bestowed worthily in the Lord, else is it not at all acceptable to God.

I V. Reason, is their sinne in abusing of the Word, of which they are all guilty: for as the places of Scripture misalleged and wrested, are deliuered by the Teachers, so the rest doe receiue them, and learne so to applie them. Of the knowledge more or lesse, or degree of sinne herein, I do not speake, but that it is a sin, and whereof some (as before is said) haue accused some of the principals with, cannot be denied, but must be granted.

V. Reason, is their wilfull persisting in their Schisme, lightly regarding reuerend mens labours, and scornefully despising weaker meanes. See *George Johnsons* testimonie herein, against his brother and the Elders, pag. 4. lin. 19. See their answeres to learned *Iunius*, and to *M. Gifford*, and othermoe, how they set at naught all mens reasons and answers, so addicted are they to what they hold, as they preuent in a preiudicate opinion all good counsell, and forestall their thoughts with a fond perswasion,

The fourth kind of sinne, with which they are polluted.

The fifth sin, is wilful obstinacie, ioyned with contempt and scorne of all other.

F that

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that hitherto neuer any could answer them; that none will dare, neither can any be able to confute them; so as for what may bee said, they haue answered readie, not without pride, scorne, and contempt, for any thing.

How they answered euery thing that can be objected to the answers of such as haue written against them, and they answered.

Obiect any vnto them, who haue written against them, and they any way made answer vnto, they say, such haue had the foile; and why? because they answered not againe; as if euery thing they speake were worthie of answer. (So thought not amongst many others neither *M. Perkins*, nor yet Doctor *Whitaker*) or as if, they euer preuaile, who utter the last words. It were better for them to thinke, because so many graue, learned, and godly men doe so lightly regard them, and their reasons, (as they can passe them by with silence) they should in humilitie more suspect themselves, and search more narrowly into their courses, and feare themselves out of the way.

To famous men vnanswered.

Obiect vnto them such as they haue not answered, if they be famous men, Doctor *Whitakers*, Master *Perkins*: they say, they knew not their cause: as if

ther of them (the latter especially speaking in so many places, at diuers times against them) made no conscience to speake so much and so sharply against an vnknowne cause. It were better not to beleue their vntrue report, then to call into question the iudgement and conscience of these famous and approved men.

Obiect vnto them other, if men of lesse note, them doe they despise, as simple, and not worthie answering: and yet the meanest of themselues, (writing any thing) must be answered, or else bee iudged vnanswerable. Miserable partialitie!

Bring the most learned testimonie of worthie Diuines, and practise of whole Churches, they can answere all, with this, We are not led by men; they are but men; as if other men erred, and they (men also) did not, or were not men.

But hold them to the Scripture: If the places bee euident against them; they doe seeke strange expositions, or sticke vpon an other translation, or the force of the word, and so wind out by

To men of
lesse note ob-
iected.

To the testi-
monies of re-
formed Churches.

To Scripture
objected.

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one shift or other, not to giue way vnto the truth, which may check their constitution in any thing.

Note the perverseness of their spirit in conference.

Conferre with them, and reason the matter, and they wil not marke so much what one saith to them (that they may see their error): as they do studie which way either to intrap a man, or to obiect against him, or how to denie what is spoken.

To corruptions of other Churches objected,

Obiect vnto them the corruptions of Churches Apostolicall; and their answer is, either that we maintaine our corruptions, by the sins of other Churches (misconstruing our intendment, and why we doe so argue, to wit, y^e corruptions make not a false Church) or else they were in a true constitution: as the meanes which they had, and might vse to remedie sinne, should make their state lesse euil, though sinnes were committed, and the remedy not applied: and other places more sinfull, for want of such a constitution, and yet fewer by manie, and lesser sinnes by farre be there committed publikly: and, as if a constitution, after their frame, made good to man his standing in a Church full of

gre

great wickednesse, and the want thereof vtterly condene him in another, though in life and doctrine no such error bee amongst them by many degrees. But when this constitution is truly defined, (which yet they haue not, that I can finde; whereof it standeth they shew, but haue not defined it) and so made manifest by the plaine truth of God, the rarenes and excellencie of this miraculouſlie working constitution, it shall be embraced with due regard.

Obiect, the reformed Churches, why they ioyne not with them, which are constituted; they denie not the constitution, (though (as you heard) *Barrow* and *Greenwood* did, whose iudgement is not disclaimed, as an error yet, in any of their writings; but by their practise approved, howsoever these do not oppose against the constitution) but answere, that they haue their corruptions.

Thus like nimble Squirrils, they skip from one tree to another, to saue themselves from being taken: name corruptions, they skippe to constitution: tell them of constitution, they will tell you of corruption. So as by all this we see, it

To an objection made of a Church Constitution.

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Correction
for instruction
to these men
is the way of
life.

A head gathe-
red, whether
the companie
be Ciuill, or
Ecclesiasticall
cannot be dis-
solved, but by
violence. Ex-
perience the
Schoolema-
ster herein.

The sixth sin,
is the sinne of
rayling, &c.

is not possible by reason, Scripture, con-
ference, or testimonie of the learned, to
giue any of them satisfaction: but this
they must haue, because they will haue
it, that our Church is to be forsaken be-
cause of a false cōstitution, and the con-
stitution of other Churches, because of
corruptions. What must follow hereup-
on, but this? that all must come to them
as the onely Church truly constituted
and without corruption, with condem-
nation in these respects of all Christen-
dome. But farre be it from men of god-
ly wisdom, moderate zeale, and sound
learning so to iudge, and so farre to o-
uershoote themselues.

VI. Reason, is their sinne of railing
and scoffing; yea and I may truly add
Henry Barrowes blasphemies, who haue
egregiously abused all our holiest ex-
ercises of religion; taunting euery state
and order in the Church, and in the
Schooles of learning amongst vs. And
that the spirit, wherewith hee was led
may appeare not to haue been of God
who vtterly condemneth such dealing
(1. Pet. 3. 10. 11. Psal. 34. 13. Iude v. 9. Ti-
mus 3. 2. Exod. 22. 27. Act. 23. 5. Ia. 1. 26.

I will, as briefly as I can, set downe the outrage thereof, as it is here and there dispersed in his booke of *Discoverie*; by which, whatsoeuer he discovered of other, he laid open a strange spirit ruling in himselfe.

Bishoppes hee calleth, Antichristian, proude Prelats, the taile of the beast. Their stile, *Iohn* by the permission of God, and power of the Diuell, Bishop of such a place. The hands of a Bishop in ordination, he calles Simoniacall. In his saying, Receiue the holy Ghost, hee faith, he breatheth on them an vnholie Ghost: The Bible in the Bishops hands, hee calles a bybell: And, that they cast out by the power of Satan. Yet Master *Smith* on the Lords Prayer, first acknowledgeth them to bee officers of Christs kingdome, called ruling Elders. Secondly, that the King hath authoritie to substitute such Ecclesiasticall Magistrates, according to the Word, for Church policie. Thirdly, that they may exercise iurisdiction, visite Churches, and ordain Ministers, pag. 91. And what more allowed them by our law?

Patrons, hee termes, The great Baals
or Lord Patrons.

All Ministers, hee calles Priests, in
scorne : and Deacons, halfe Priests. And
not herewith content, he miscalleth and
raileth vpon Ministers most spitefully
and so, as cannot bee but hatefull to all
that truly feare God, calling them Ba-
lamites, Cananites, Babylonish Diuines
Egyptian Inchanters, limbes of the Di-
uell.

Others, not of his straine, he tearmet
them dangerous and pestilent seducers
sectarie counterfeit preachers; miserable
guides ; treacherous watchmen; sworn
waged marked souldiers of the beast
Scorpions, disguised hypocrites ; rau-
ning wolues, deceitfull watchmen; foo-
lish and presumptuous shepheards ; pe-
nicious deceiuers ; Sycophants, Angels
of hell, bright starres of the smokie E-
gyptian fornace : and such as liue mo-
religiously amongst vs, hee scornes
much as any other ; and goeth further
and saith, that vpon them are the vtter
most deceits and effectuell delusions
Satan.

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Our diuine exercises and godly fruits of faith, he blasphemously scoffes at.

Set prayers he tearmeth the smoke of the bottomlesse pit : And yet Master *Paterne* of *Smith* in the same booke in the Epistle to the Reader saith, first, that a set forme of prayer is not vnlawfull. Secondly, he professeth his dissent from them of the separation. Thirdly, he saith, that hee is verely assured of the truth of that he affirmeth. And touching y^e Lords Prayer, pag. 33. he first calles it a platforme of prayer. Secondly, a prayer, and the best that euer was made, pag. 181. Thirdly, that Christ did pray it, pag. 33. and 179. Fourthly, hee that vseth the words and matter of the Lords Prayer, prayeth well, pag. 181 : and after petition made to God, may end & conclude his prayer with the Lords Prayer. He was verely assured of this truth then, and now disclaimeth that *verely assured truth*. Reader, when may any rest on his iudgement, and assure himselfe of his assurednesse?

Other prayers made, he calleth, long, Pharisaicall and abominable.

Preachings,

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Preachings, preachments and sermonations.

The Preachers deliuerie of the word hee calles, the distilling and dropping downe of old parables from his mouth.

His time of preaching, disputing to an houre glasse.

The pulpit (he calleth) a prescript place like a tub.

Solemne fasts, (he nameth) hypocritical fasts, and a stage play, where one plaieth sinne, another iudgements, another repentance, and the last Gospell.

The singing of Psalmes (he calleth) harmonizing some pleasant ballad, or some Psalme in ryme.

The congregation singing together hee likeneth to fowles; as Vultures, Crows, Gleades, Owles, Geese; and to beasts, as Leopards, Beares, Woolues, Foxes, Swine, Dogs, and Goates.

The receiuing of the Sacrament of the Lords Supper, he termeth a two personie feast: and when the Minister debarreth any from the same, hee saith, the Master Parson taketh his pastorall staffe or wooden dagger of suspension, by

which

which hee keepes such a flourishing, as flies can take no rest. Yet Master *Smith*, pag.95. expounding the second petition, saith, that there the Ministers are prayed for, that they may faithfully execute their office, part whereof he maketh suspension.

All the whole worship of God with vs, is called Idolatrous, and all of vs Idolaters.

The honest conuersation of godlie men, he calleth an outward shew of holinesse, hypocrisie, vaine glorie, counterfeit shew of grauitie, austerneesse of manners, and the outside of a good conscience.

To make vp this his sinning in a high degree, the fruite of our ministerie, our teaching and labouring, he saith is the poysoning and stinging of euery good conscience, the leauen of hypocrisie: and such as be reformed are Profelytes, and become thereby twofold more the children of hel, then they were before. Thus horrible blaspheming in saying, that the preaching of Gods word, and the Spirits effectuell working, maketh men the children of hell, and two fold worse
then

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then before : and yet he, and all of the
(if euer conuerted) were conuerted by
those men, which hee so railleth vpon
and by that blessed meanes, which he
blasphemeth.

That he might leaue nothing vntouch-
ed, he also abuseth the Vniuersities
the Colledges he maketh like to the Se-
domitical Monasteries, and fellowship
of the idolatrous Monkes and Fri-
brethren of one birth, euer by both pa-
rents, that they haue euer been professe
and bitter enemies to Christs kingdome.

Their exercises and orders he mock-
eth at; The Commencement he likens to
stage play; Disputers, to Fencers, or
dogge and beare; Master Vicechance-
lor he mocks, naming him Masse Cha-
cellor; Morning prayer, he saith is
reading ouer their geare; and hee
readeth the Chapter, he calls the Bible
Clerke.

As was the worke managed, so was
his managing; as was the spirit of error
which inuented the one, so was it
him violent aboue measure, carrying
him in this maner of outrage, to defile
the same, and disgrace whatsoever else

With this mans sin and spirit of prophanenesse, are all these in this way defiled: because neither hee, (while he lived) published his repentance to the world in print, (as he sinned in print) nor yet any of these haue declared their dislike thereof vnto vs in publike, but rather indeede approoued thereof; some saying that it was his zeale that soled him, excusing his blasphemie with a holie grace of Gods Spirit, (for they meane zeale in the best sense); Some vsing his words amongst vs, accounting the preaching of the Word, prayer and catechising to be but a prophanation of the Sabbath; another calleth it the deceiueablenes of vnrighteousnes, alluding to 2. Thes. 2. Al of them by him haue increased their dislike and great contempt of euery holie exercise, and gracious duetie amongst vs. Till they do therefore publish his repentance, or cease to praise his such zeale, & temper themselves that way, ceasing in this kind to partake of his ill spirit, they may boast of a holie constitution: but wee may reiect them for that kind of cursed corruption, if they had no more
by

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by their owne doctrine, vntill they do openlie shew amendment.

**The last sin is
their Schisme,
consisting of
manie errors.**

Lastlie, their verie opinions, which are the verie matter of Brownisme, and their own inuentions, vpon which they doe build their constitution; and by which they haue made so grieuous rend and separation. The verie maine and principals thereof, I will set downe and answered, that so they may easily see them to be errors; if they will not be preiudicial to their own selues through partialitie, and so be blind, when they may see.

The opinions are these, and such as they hold, and cannot denie, being readily auouched vnder their hands: as I know their assertions, so will I not wrong them in setting them downe, mislead any, and that they may not vvoid an answere with this, to say I haue stooke the cause.

The errors of the Separatists, and the matter of their Schisme.

I. Error.

*I. They hold, that the Constitution
our Church, is a false Constitution.*

I. T

I. They cannot proue this simplie by *Answers*
any plaine doctrine of Scripture, and
that which they would proue, is but on-
ly respectiuely, (as so and so considered)
and after this sort may we condemne a-
ny thing; and their Church also, in re-
spect of all those things, which are and
may truely be objected against it.

II. It is against the euidence of the
Scriptures, which maketh *the Word*,
(Matth. 28. 19. Mark. 16. 15. 2. Cor. 5.
19. & 11. 2. Iob 33. 23. 24. Act. 2. 14.
37. 38. and 16. 32. 33.) *the externall pro-
fession*, (Act. 8. 12. 37. 38.) and *Sacra-
ments*, (Matth. 28. 19. 1. Cor. 19. 16.)
the visible and true constitution of a
companie so gathered and knit toge-
ther, and so was ours constituted, as this
booke doth shew: and as in another
Treatise (ere it be long) shall be plainly
manifested, wherein is handled the do-
ctrine of the Church, and the principles
and inferences concerning the same, set
downe; which is very necessarie to bee
knowne, that men may iudge better,
and more rightly of this controuerfie.

II. *They hold our Constitution a reall II. Error.*
Idoll, and so vs Idolaters.

This

Answer.

This is contrarie to the course of Scripture, neuer taking an Idoll, nor Idolaters in any such sense: I haue perused many Scriptures, and can see none in that sense; and *Marlorat* in his *Exchiridion*, setteth downe a Catalogue of Idols mentioned in Scripture, where he reckoneth vp 47. in all, and not one of them in this sense.

These men therefore, as they build new Churches, they will also make new sinnes; as if man had not transgressed enough to lead him to hell. But in this meane season, they make an idoll of their owne Constitution, as a goddesse sanctifying the Word, Sacraments, Prayer, people, and euery thing: but without it, the Word, Sacraments, prayer, almes, repentance, faith, loue, yea euery ordinance of God is false and Idolatrous. Is not this then true,? so as they may (as the Ephesians cried) say, great is the Goddesse Constitution, great is the *Idol* of the Brownists. Let none blame *M. Robinson* held as much before he fell in amongst them.

III. Error. *III. That such as are not of a particular constituted Church, (to wit, such as*

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theirs is) are no subiects of Christs king-
dome.

I. The Scripture neuer setteth foorth *Answer.*
any of Gods people by this marke: then
there is a new note coyned, as before a
new sin, for new people must haue new
things. If they had said, that hee which
may, and doth not ordinarilie, hauing
meanes offered him, liue in a Church
rightly constituted, that is, in a true vi-
sible Church of Christ, doth liue out of
order and offendeth God, it had been
true; for the godly are commanded to
come out of Babylon, and to ioyne with
the Congregation, and Church visible
gathered together, if possible they can,
Luk. 13. 37. Reuel. 18. 4.

II. It is contrarie to Galath. 3. 7. 9.
1. Ioh. 3. 14. 1. Cor. 1. 1. 2. Thess. 3. 15.

III. What may be said of *Wickliffe*,
Hus, *Luther*, *Bucer*, *Melanthon*, and o-
ther; yea of all our worthy Martyrs, and
all the people of God with vs; of *Lot*
forsaking *Abraham* for the world; *Iob*
also, and the people in *Mordecaies* time
abiding in Babylon?

IV. I aske whether Christs king-
dome

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dome be not spirituall and inuifible
fo? Ioh. 18. 33. and 10. 16.

IV. Error.

*IV. That all not in their way, are wit-
out; and doe applie against vs, 1. Cor. 5. 12.
Ephes. 2. 12.*

Answer.

I. These places are meant of such
neuer made so much as an outward pro-
fession of Christ Iesus at all.

II. They cannot proue by the Scrip-
ture that wee are a people without;
they will expound this scripture phra-
se *without*, by the scripture, laying by
forgeries of their owne braines.

God hath visi-
ble communi-
on with vs, and
we with him,
also.

III. God almightie hath witnessed
that we are his people:

1. By giuing vs his word, Psal. 119. 20. and Sacraments.
2. By his effectuall working the
by, Iere. 23. 22. therefore here
the voice of the Son of God, Ioh. 1
25. and the words of eternall life
whither the shall we go? Ioh. 6. 38.
3. By his most strange and mira-
lous deliuerances of vs, from the
enemies of his Gospell: a prom-
ise of God to his people, Leuit. 26. 11.
Deut. 28. 7.

Yet they regard not the mercie place

the Lord, but maintaine so stiffie this grosse error, as they hold not themselues bound to admonish vs as brethren, but they may let vs alone as men without, except it bee to get vs to them, as they would doe euen Turkes and Iewes: and yet they like well that wee should call them brethren: a strange imagination; can they bee our brethren, and wee not theirs? What reason there is to like the one and to dislike the other, I leaue to all men of reason to iudge.

They like it, that we call them brethren, but they will not so account vs.

V. That onely Saints, that is, a people forsaking all knowne sinne, of which they may bee conuicted; doing all the knowne will of God; increasing and abiding euer therein, are the onely matter of a visible Church. *V. Error.*

I. This is a proper description of the inuisible members of Iesus Christ, and excludes euen hypocrites from being true matter of the visible Church. *Answer.*

II. This makes that *Dauid, Iehoshaphat* and the Church of God in their daies, were no true matter of a Church: for there was marrying of many wiues, there was the continuance of the high places, so plainly spoken against; the

sen Serpent, vntill *Hezekiahs* daies, was idolatrouslie worshipped: *Dauid*, for feare of *Ioab*, did suffer blood, all his daies to bee vnpunished, contrarie to Gods word and threatning: *Moses* for the hardnesse of the peoples hearts did allow a bill of diuorcement against the law of marriage. If he had a dispensation from God for this, so it is, but is not manifest vnto vs; else here were knowne sinnes: so *Corinth* being admonished yet did not amend. 2. Cor. 12. 21. as also the Churches of *Asia*, *Reu.* 2. 20. 21.

III. The Scriptures which they de-
bring (reader marke them) are places
speaking of inuisible members properly
of visible analogically, or, figuratiuelie
as they are iudged to be, or in hope they
may bee, or shewing what men ought
to be, as the commandements, exhorta-
tions, admonitions, dehortations, and
proofes in Scripture declare; but they
shew not what men are, neither can they
be so alleaged, for we cannot conclude
from those places which teach how men
should be, that therefore men are so,
else not Gods people.

IV. Men are called Saints in Scri-

pure, not for soundnesse of knowledge; for then Christs disciples had bin no Saints, who were ignorant of many things, and so other mentioned, Act. 19. 1. 2. Not for internall pure affections; for then S. Paul had been no Saint: Rom. 7. 18. 21. Not for holie practise of their dutie alwaies: Eccles. 7. 22. An instance of this may be giuen in all the men of God in all ages. But they are called Saints:

I. Because of their outward calling Why a mixt companie, whereof the visible Church consisteth, are called Saints. to Christianitie, as 1. Cor. 1. 1. which is holie, and to an holie end. 1. Thes. 4. 7. Euen as a man rightlie called into the function of the Ministerie of the Gospel, though hee shew himselfe vnworthie thereof, yet being therein, is therefore called a Minister: so is it with men in the calling of Christianitie.

II. Because of the profession of faith in Christ, who maketh all true beleeuers holy and Saints.

III. In respect of Baptisme, by which externallie the partie baptised is to be iudged, to haue put on Christ, as Scripture phrase is, Gal. 3. 27. to haue remission of his sinnes, Act. 2. 39. to be partaker of Christs death: Rom. 6. 3. 4. Col.

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Ios.2.12. and to haue assurance of saluation. 1.Pet.3.21.

IV. In respect of the better part, though the sewer by many, for thus the Scripture speakes, ascribing to all, that which is due properlie but to some. Deut.1.23.24. 1. Cor.6.11. compared with 5.1. 2. Cor.12.21. So we speake, calling a heape of chaffe and wheate, wheate onely, not naming the chaffe, though the wheat cannot be well seene for the chaffe; so lees and dregges of wine, mixt with wine, we call wine, not mentioning the lees: So doth God speak of the visible Church, being, (as all Diuines by a generall consent hold) a mixt companie both of good and bad.

V. In respect of the visible signes of Gods fauour, and his presence, who promiseth to bee with his. Thus (Exod. 3.5) the ground was called holy ground, not that it was in it selfe holie, but for the presence of God there: so Ierusalem was called the holy citie, Mat.4.5. for that the Temple was there, and his word, and other signes of his presence, albeit it was then an odious place, containing Simoniacal high Priests, Scribes and

and Pharises, hypocrites, and false teachers, and indeede a bloodie citie, murdering Gods Saints: Matth. 23. 37.

VI. In respect of Gods good pleasure, who lookes not vpon his Church, as the particular members thereof are, but as he accepteth of them; therfore is it said, *He saw no iniquity in Iacob, nor transgression in Israel*: Numb. 23. 21. and yet if (when this was spoken) Israel it selfe had been looked vnto, it was an ignorant, vnbeleeuing and a stiffnecked people.

Thus we see in what respect the visible Church is called Saints, not as they doe hold in this erroneous position: for the visible Church, as I haue said, is a mixt companie.

The visible Church is a mixt companie.

I. The parables in Matth. 13. so set it forth.

II. Euerie visible Church of God from the worlds beginning, euen all of them, consisting of good and bad, do manifest the truth of the parables so expounded.

III. The iudgement of learned and godlie Diuines both with vs, and beyond the seas, doe so vniuersally inter-

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pret the same; when went the Spirit of God from all Churches herein to them onely? Wel it were, that all were Saints: but that is to looke for a heauen on earth.

To conclude, even their Church sheweth that the parables so interpreted is true, if they consider well themselves, what is before spoken truely of them, and also the accusation of *George Iohnson*, and *M. White*, which hee saith, hee hath prooued against them.

VI. That the power of Christ, that is, authoritie to preach, to administer the Sacraments, and to exercise the Censures of the Church, belongeth to the whole Church, yea to euery one of them, and not the principall members thereof.

Answer.

Popularitie the first principle of Brownisme, which being laide, they build thereon their separation.

This opinion is indeede the first *A. B. C.* of Brownisme, whereupon they build al the rest of their vntrueths; And of this, they inferre the audacious boldnesse for euerie meane person to take in hand to interpret the Scripture, to censure the whole Church, and to excommunicate it, which they call lesse odiouslie (but all one in substance, if this bee) *marked) separating from the same; This is their*

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their owne iudgement; in which miserable error poore soules are inwrapped, for that it carrieth with it a great liberty to flesh and bloud, and giueth great power to one man, more then our Church alloweth to anie Bishop in England.

Hence doe they conclude, that by one man, all the assemblie is polluted, for that euerie man hath authoritie to proceede against him, which if it be not done, euerie one partaketh with the offenders sinne, and so is defiled.

If this sixth position be maintained, what things necessarily will follow thereupon.

Hence they gather also, that it is not onely lawfull to separate from that assemblie where wicked men are, but also ought so to doe, vnlesse they can cast them out.

Hence also it is, that two or three gathered together, must bee a Church which hath the whole power of Christ, and may presently make them Officers, and vse the discipline of Christ; for this their position containeth thus much, that a company gathered (as they say) into the name of Christ by a couenant made, to walke in all the waies of Christ knowne vnto them; such a companie hath in it authoritie to ordaine Ministers,

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nisters, and Officers, to preach, administer the Sacraments, and vse the censures, yea euery member of them hath this power with the rest; but yet for order sake onely, some are chosen by the whole thereunto, but the power of this is in all and euery of them, so as in want of speciall men, any one, the fittest chosen, may performe that worke.

This is the ground of their out-breaking from al the Churches in the world; which pleasant baite offered, hee that doth greedily snatch at, must of necessitie swallow the hooke, with euery falsehood hanging thereupon.

This popularitie is,

But this their assertion is:

Contrarie to Gods order vnder the law.

I. Contrary to the order which God established before Christ, both before the law and vnder the law: before; the power of gouerning was in the chiefe, the first borne, Gen. 4. 7. & 25. 31. Num. 3. 12. till Leuites were chosen. Vnder the law; the Lord himselfe selected the Tribe of *Leuie*, to take the charge of the congregation, which power was theirs, not receiued from the people, but giuen them from God by *Moses*, the people being commanded, they onely approue the

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the Lords appointment, Num. 2. 6. 12. Leuit. 8. 2. 36. This gouernment continued all the old Testament time: of this I hope there is not doubt.

II. It is without warrant of Scripture, during all the Apostles daies: for this is general euery where, that the bodie of the congregation attempted nothing of themselues, but alwaies Church matters were begun, gouerned, & composed by the Apostles, Act. 1. 15. 23. 24. 25. & 6. 3. 6. & 14. 19. 20. 23. 1. Cor. 5. 3. 5. neither can any one instance be giuen to the contrarie, in all the new Testament, only they were made acquainted with that which concerned them all, Act. 1. 15. a libertie was granted the by the Apostles then, to chuse officers onely, to present them to the Apostles, but they neuer made any themselues, Act. 6. 3. 6. & 14. 23.

²
Without warrant in the Apostles time.

III. It is flatly against Christs commission granted to the Apostles, and those which succeeded them, Matth. 28. 19. & 16. 19. Ioh. 20. 21. 22. 23. Mark. 13. 34. which, as before is shewed, they did practise, and in their absence committed the same, not to the body of the people,

³
Against the commission of Christ, granted to his Apostles, and others succeeding them,

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people, but to the chiefe Ministers of the Gospell, as to *Timothie*, 1.Tim. 1.3. & 3.14.15. & 5.21.22. And to *Titus*, Tit.1.5. And this was to continue in the persons succeeding them for euer, as is euident by the charge imposed on *Timothie*, to continue euer, which could not bee in his person, but in other following in his place, 1.Tim. 6. 13. 14. Therefore that place of 1.Cor. 5. 4. 13. though spoken generally, must bee vnderstood of the Elders, or chiefe Officers of the Church, as may appeare, 1.Cor.2.6. And all that can bee gathered from that place for the bodie of the Church, is but this, that it be done with their knowledge publikely, when they meete together in the open assemblie, as the fifth verse meaneth.

⁴
The place of
the Ephesians
is against it.

IV. It is most apparent, Ephes.4. 11.12. that Christ ascending vp, gaue gifts, for preaching, administration of Sacraments and gouernment, vnto some sorts of men, who are set out there, and plainly distinguished from the other Saints, the bodie of the Church. The Church is compared to a bodie, Ephes. 4.12. Colos.1.18. for euen as a boodie hath

hath speciall members giuen it of God, and endued with speciall vertues in themselves, which the body doth not bestow vpon them, as the eies to see, the tongue to speake, the hands and feet haue their proper offices, all for the good of the bodie: yet haue not these speciall properties from the bodie, but from God: so is it with the Church, which hath speciall Officers receiuing their power from Christ, by such meanes as God hath appointed, & not from the Church. And therefore both here in the Ephes. 4.11.12. the principall members with their gifts are plainly distinguished from the bodie, as receiuing their gifts from Christ, for the Church; and not from the Church, that is, the bodie of the Congregation: To which he neuer said, go preach; nor euer committed his power of gouernment vnto the same, as is manifested in the former reason. And is as plaine as is the shining of the Sunne in the firmament of heauen, to such as either are not blind, or wilfully shut not their eyes from seeing.

V. It is neuer to be found in all the old Testamēt, that the people, but Princes

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The Word
 doth not lay
 the govern-
 ment vpon
 the people:
 neither repro-
 ueth them for
 not reforming
 things amisse:
 but the chiefe
 Gouvernours,
 in whom it
 was to re-
 forme.
 How Matth.
 18.17. is to be
 expounded,
 and the rea-
 sons why.

ces and Ecclesiasticall Gouvernours, men
 in authoritie, were reprov'd for suffer-
 ing holy things to be abused, Ezech.
 22.26. 1.Sam.2.27. 1.King.13. So in
 the new Testament, Matth. 23. Reuel.
 2.1.8. 12.18. & 3.1.7.14. No mention
 in these places is made of the people.

Therefore must that one place, 1. Cor. 5.
 be expounded by all these places, and
 the whole course of Scripture, and pra-
 ctise of Gods people from the worlds
 beginning: and so, *Tell the Church*, Mat.
 18.17. must be vnderstood, *Tell the Go-*
uernours, the chiefe Officers of the
 Church: and that it must be so expoun-
 ded, thus it is euident:

1. Because Christ must herein be ex-
 pounded, either as the practise was the,
 or as he appointed it, by giuing his co-
 mmission to some afterwards, else was hee
 not then vnderstood, neither can now
 be; and we reade not of any, that did so
 practise after the letter, but after this ex-
 position. Now the authoritie was the
 in the chiefe Gouvernours, and not in
 the bodie of the people, as appeareth in
 Ioh.9.22. & 12.42. & 16.2. And the
 commission was giuen to certaine men,

as I haue declared, not to all; and *Cloes* complaint is made to the chiefe Gouvernour the Apostle, and not to the bodie of the people, 2. Cor. 1. 11. Therefore it is rightly thus expounded.

2. Our Sauour hauing spoken in the third person, *Tell the Church*, when hee commeth to ratifie the authoritie (to be committed by him, to his Apostles after, for the benefit of the Church) hee turneth his speech to the second person, (not saying what *it* shall binde, &c, but) what *you* shall binde, and loose; to wit, for the good of it, &c.

3. Hee speakes also of a few, two or three gathered together, meaning thereby the officers of the Church, and not all the bodie, of which he would haue spoken, had hee by *Church* meant indeede the bodie of the congregation.

4. In the 19. verse he establissheth the authoritie of a few, for the good of many, the officers, for the Church: for hee saith, *If two of you shall agree, &c. whatsoever they*, that is, the Church, shal desire, it shall be giuen vnto them, where is also a plaine difference in change of the person againe, betweene the officers of
the

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the Church, and the Church complaining, to haue things reformed.

5. It is necessarie to take it here figuratiuely: 1. Because it doth agree to the practise of the Iewish Church (from whence it is held that the manner of gouerning in the Church is fetched), 2. For that, as you haue heard, it agreeth to Christs commission giuen. 3. For the other reasons before going, and the rest following. 4. For order sake, and to preuent confusion: for as the prouerbe is, That which is all mens, is no mans: whereupon ariseth great carelesnesse in seeing vnto such things, as are all mens in publike, as experience teacheth, both in Church and Common-wealth: yea by it pride, and thereupon contention Insueth. 5. To auoide the absurdities, which else would necessarily follow out of the text, if the word *Church* should not be expounded figuratiuely. First, because then all the whole Church must speake to the partie offending: for it is said, *if hee will not heare the Church*: by which it is plaine, that there by *Church* is meant such as must speake to the partie; how can hee else heare? But the whole

whole Church cannot speake ioyntly, that were confusion, contrarie to the commandement, 1. Cor. 14. 40. nor seuerally one by one; for then women must meddle in the Church censures & speak in the congregation, which is contrarie to 1. Cor. 14. 34: for they bee members of the Church, and it is not the whole Church without the, and yong youths, children and seruants; and if these are not to bee vnderstood by the Church, then necessitie compelleth to take the word figuratiuely, the part for y whole: and if one part may be left out, why not another, and so leaue out many, vntill the principall and chiefe of the congregation be taken, who are chosen by the rest, and may well bee the mouth of the rest, and stand for the whole Church? Secondly, for that in the 19. verse our Sauour should then crosse himself, who giueth to two or three, that is, to a few the authoritie, which belongeth vnto all: for it is not enough that two or three agree to a thing, where all haue a right, but that all, or at the least, most should yeeld their consent and approba-

H

tion

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tion to the thing that is to be determined.

Sixtly, if the word *Church* bee not taken here figuratiuely ; then it followes, first that the Corinthians offended, being al commanded to deale with the incestuous person, 1. Cor. 5. 13. and yet but some of them did proceede against him, 2. Cor. 2. 6. Secondly, the Apostle *S. Paul* should offend, who vpon the complaint of *Cloes* house, did not waite for the Churches consent, but of himselfe absent from them, considered of the matter, iudged of it, and determined what to bee done : for it is said, *I haue determined already*, vers. 3. and commands his sentence to be executed there in the open congregation. Thus we see the figuratiue speech good and warrantable. Christian Reader with reason be satisfied.

Seuenthy, this is the iudgement and the practise of all reformed Churches. And let not men maruell that *ŷ* officers should be called *ŷ* Church : for first, it is no vnusuall speech to put the *name of the whole vpon the part*, and this to bee taken for

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for the whole. Secondly; a companie no where is called in all the new Testament a Church, (Christian families excepted) but then whē they haue their officers; otherwise they are called beleeuers, disciples, but not a Church, but only in Act. 14. 23. by anticipation, as place. heauen and earth are so called before Act. 15. 22. 23. they were, Gen. 1. 1. Therefore if the officers giue to a companie the denomination of a Church, what great maruell is it, that by Church may be meant *the Officers or Gouvernours?*

Thus wee see the truth, contrarie to their assertion, plainly prooued; which cannot be wrung from me, but only by obiection certain incōueniences, which would follow hereupon, to the hurt of the Church. But such peremptorie assertions, and of such consequents, as they are now made (euen the matter of salvation or damnation) are not to be maintained with deceiueable conclusions (so I call them, for that men not warie may be easily mislead by them) neither can an absurditie dissolue an argument, nor inconueniences whatsoever ouerthrow the truth of God.

Note this place.

Act. 15. 22. 23.

Certaine Ministers haue answered master Smith herein, who haue their answers, which he hath not answered againe as yet.

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It is not for man to dreame of making better in any sort the way of the Lord, which he hath set downe, let the inconueniences and discommodities (which man can imagine) thereupon insue, how many or of what sort soeuer : but whilst these men doe dreame of so many inconueniences, which will befall the Church, (if the same bee not as they would haue it) they thinke not what euill befalleth to the Church by this ground of theirs, to wit, their popular gouernment : let such declare it, as experimentally haue tasted of it.

6
It is instabiliry
and disorderli-
nesse.

VI. In it selfe (the multitude being euer vnconstant) it is instabilitie, vnorderlinesse, where euery one is alike equall, it is the nurse of confusion, the mother of schisme, the breeder of contention, as appeareth by them at this day : and whosoever holdeth it, must needes make separation with the Brownists : he cannot auoid it.

7
It is against
the command-
ment of
God.

VII. This their assertion is against the very commandment of God, who willeth the sheepe to obey their shepherds, Heb. 13. 17. and not hee to obey them : the flocke to depend vpon their Pastour,

Pastour, 1. Pet. 5. 2. and not hee on the flocke. The contrarie can no where bee proued by Scripture; neither can it bee shewed in the old or new Testament, by any example, that euer the people had command ouer their Pastours, or power to cast them out. Note this wel.

VIII. This is against common reason, that the father begetting should be subiect to his children begotten (1. Cor. 4. 15.) the worke domintere ouer the workman, 1. Cor. 9. 1. 2. the seedsmen to be ordered by the corne, and not the corne by him. 8
Against common sense.

They speake of a few gathering together to bee a Church, but they shew not how: If they come lawfully together, it is by the Lords meanes, euen by the Ministerie, the ordinarie meanes to plant Churches: or else vrged therby to ioyne vnto a Church. But that such a companie should be a Church of God truly constituted, who so breake soorth from Churches, and will not ioyne to any other, but wil be a Church of themselves, such a gathering together to be a lawfull assemblie gathered in the name (that is, in the power, authoritie & good pleasure)

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pleasure) of Christ, from amongst vs with condemnation, his will in his Testament sheweth not.

9
Against the
authoritie of
the Ministers
of Christ.

IX. And lastly, this is against the dignitie & office of true Ministers of Christ Iesus, who represent Christs person vnto the congregation, 1. Cor. 4. 1. hauing their authoritie from him to preach in his name, and administer the Sacraments, and to vse the censures in his name for the good of the Church, which none but such as represent him can giue to them, nor any, but such, take it from them. Now the bodie of the people, doe not by office represent Christ, neither are equall with Ministers as they bee such, much lesse haue authoritie ouer them: and therefore can they not make that which themselues are not, neither can they take from them, that which they neuer gaue them: neither reade we that euer the people, either made or deposed, any from their places; but onely such Gouvernours and persons in authoritie as doe represent Christ.

¶ 11. Error.

VII. *That the sinne of one man publickly & obstinately stood in, being not reformed, nor the offender cast out, doth so pollute*

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late the whole congregation, that none may communicate with the same in any of the holy things of God (though it be a Church rightly constituted) till the partie be excommunicated.

The former position is the ground of this, and this latter is the ground of separation, where sinfull men be vnreformed: and the reason is, for that euery man hath power (as they say) to cast him out, and he that doth not vse his authoritie, is guiltie of his sin, as a Magistrate that winketh at wilfull murder.

I. The former ground (as wee see) is *Answers.* most false, and therefore this error built thereon is also ouerthrowne.

II. There is not any sound ground for this their opinion in the Scripture, to wit, that hee which neither in iudgement alloweth, nor in affection liketh of the sinne of another, but doth speake against it; in his countenance vpon occasion sheweth his dislike of it; doth his best in his place to reclaime them; practise no such thing, but the contrarie vertue, should yet bee so farre polluted, as that because of the offender hee may not come to the holy things of God.

Men are not polluted by the sinnes of other men, whilest they approue not of them: neither ought men to separate from holy things, for ill men.

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this seuenth position is false, which I thus manifest:

No sacrifice
for it vnder
the law.

I. Vnder the Law there was a sacrifice for al manner of pollutions, yet none appointed for this: therefore such a pollution then was not: and therefore is it not morall.

Godly not so
reproued.

II. The godly people are neuer reproued, for being at the ministration of holy things, though wicked men were there; and yet the Prophets euery where mention great euils amongst the people, but neuer such a sinne as this; yea where they speake of separating the cleane from the vncleane, they reprove the Priests, for not making a separation of them, but neuer dissuade the godlie from comming to communicate, in holy things. Ezech. 22. 26. Therefore it was not reuealed then to bee a sinne, which these now make a sinne by their error of the Churches authoritie. Thus with broching errors, they increase the peoples transgressions by making also new sinnes.

Prophets neuer
made separation in

III. The Prophets did not separate themselues, though they cried out so against wickednesse, (as in Esai. 1. 4. 5. 6.

9.10.13.14.) & doth plainly shew that the holy Ghost was not then a teacher of any such thing: howsoever certaine Scriptures speaking of ceremoniall pollution, may only seeme, I say, to make for them, yet doe not so indeede. For if this could haue bin gathered from those places, wee are to iudge, that the Prophets would so haue expounded *Moses*, and haue also declared it by practise: vnlesse we think the Prophets halted in doctrine, and regarded not to sinne in life, as too many now doe.

IV. The Scripture plainly teacheth the contrarie.

I. By acquiting the godly from the transgression of other: Ezech. 33.9. and 18.14.17.20. and 14.18.20. Tit. 1.15. Reuel. 3.4. and 2.24.22.23. Gal. 5.10. reade the places.

II. By declaring it to be a sinne for to leaue the holy things of God, for the wickednesse of other. 1.Sam. 2.24.17. Where the words are plaine and cannot be auoided by giuing an other exposition of the word, contrary to the vse of it elsewhere in Scripture, contrary to the common and generall acception of it by Diuines,

the greatest time of corruption, from Gods worship.

Scripture teacheth the contrarie.

Note this.

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nines, and the proper sense of the place.

This place cutteth deeply into their schisme, who are growne into a hie measure of abhorring the Lords word, his Sacraments, and all the holy exercises of religion amongst vs, as is shewed before.

**The Word
doth warrant
godly mens
comming to
the holy
things.**

**See M. Powels
Reioynder.
pag 118.**

V. In the word we haue libertie giuen vs to come vnto the holy things of God, if we looke vnto our selues to reforme our waies. So our Sauour alloweth, Matth. 5. 23. 24. So the Apostle (1. Cor. 11. which place is most pregnant for the deciding of the controuersie) for he purposely speaks of the pollution of holy things, to wit, of the blessed Sacrament, verses 18. 22. Where he first tels them of their fault; then informeth their iudgement in the institutiō, verses 23. 24. 25. 26. after shewes the perill; if men doe not come reuerently, that such a one eateth and drinketh damnation, not to other, but to himselfe, vers. 29. Lastly, doth will euery man for remedy of such an euill, to examine, not other, but himself, & so alloweth him to come to the Lords Supper, v. 28. In all which hee doth not mention pollution by other,

ther, neither prescribes separation for a remedie: of this hee speaketh not one word, and yet Corinth was a corrupt Church in doctrine, and other vncleanesse, yea wherein men did continue after the Apostles once and twise admonishing, 2. Cor. 12. 21. Therefore the Apostle instructed by the Spirit of God, had not receiued any such doctrine from the Lord, to teach vnto the people, as these men would picke out now from the holy word of God.

And to conclude, this their position insinuates that the sin of one, doth dissolue the bond of alleageance betweene God and another, for the Lord commands vs to worship him, to receiue the Sacraments, &c. Now it cannot bee prooued, that another mans sinne freeth me from doing what I am commanded; let this be proued. May not I serue God, because another man doth offend him? must I cease to obey, because another liueth in transgression? It is without reason to thinke it.

Thus wee see the strongest reason for separation, and the ground thereof overthrowne. The Scriptures which are alleadged

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To what
heads all the
places alledg'd
for separation,
may be refer-
red vnto, and
so answered.

alleged for separation are nothing a-
gainst vs, nor against our publike com-
munion in holy things. The places may
be reduced to these heads:

The places that forewarne Gods
people *under the law*, to separate them-
selues, are thus to bee taken: 1. From
Idols of false gods, as Israel from Eryp-
tian Babylonish or heathenish gods, and
Idolaters dwelling about them. 2. Frõ
Idols of the true God, as *Iudah* from Is-
rael in *Ieroboams* time and after. 3. Frõ
persons ceremonially polluted. *In the*
time of the Gospell: 1. From Iewes not
receiuing Christ, but rayling against
Christ. 2. Frõ Gentiles without Christ.
3. From Antichrist, vnder the shew of
Christ, persecuting Christians. 4. From
familiar accompanying in priuate con-
uersation, with men excommunicate,
or of lewde life worthie to bee excom-
municate, when neither religion com-
mandeth, charitie bindeth, nor our cal-
ling warranteth vs thereunto. But what
are all these places to vs, which are a-
gainst Idols and Idolaters, against An-
tichrist, against Iewes rayling on Christ,
or Gentiles not entertaining Christ, we
professing

professing Gods truth, and worshipping Iesus Christ, with detestation of idolatrie? or what are the places which concerne priuate and voluntarie familiaritie, against the publike comming to the holy things commanded of God? nothing at all.

It cannot be proued that a man is polluted, that commeth to heare the Word preached, & to receiue the Sacraments, by such, as by whom the Lord hath bin effectually to conuert men vnto him, and hath a calling of the Church.

VIII. *That euery of our Assemblies, V III. Er-*
are false Churches.

This erroneous and false position, is more fully confuted in the end of this Treatise, to which I may refer the Reader; neuerthelesse, I wil adde thus much more hereof in this place thereto.

First, touching the distinction of true and false, applied vnto vs, it cannot bee maintained by the Word against vs: there is neuer a place of Scripture speaking of false Prophets, false brethren, or of false gods, which can truly be alledged against vs; but such places must needs be miserablie wrested.

ror.
Answer.

The distinction of true and false, cannot stand nor be vrged, as the difference betweene vs and them.

Secondly,

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It containeth
a deadly con-
demnation of
vs all, and in
our standing
to be as void
of comfort, as
the Antichri-
stian Assem-
blies of the
Papists.

Secondly, it is strange they should
taxe so generally without exception, e-
uery Congregation, and all the godlie
people and seruants of Christ amongst
vs. He that runneth that way, had need
of serious cōsideration, before he hasti-
lie entertaine so deadly a censure: for
this carrieth so much with it, as the same
secludeth vs all visiblie, as farre from a-
ny assurance of sauing grace, from per-
taking of the life of God, and the way
which leadeth vnto euerlasting saluati-
on; as the Papist, & do not they so iudge
of vs? It appeareth by their continuall
quoting of the same Scriptures against
vs, which y^e holy Spirit intendeth against
Antichrist and cursed idolaters, thereby
abusing simple honest hearts, leading
them into this wofull censure of con-
demnation and most accursed vnchari-
tablenesse against vs: whereas wee find
in the word, God called Israel his peo-
ple after defection, and their children (in
respect of circumcision) his children
Ezeck. 16. 21. 22. 2. Some in the Act.
19. 2. which were ignorant of the holie
Ghost, beleeuers. 3. The Corinthians,
Saints, when there was incest openlie
committed,

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committed, men were also drunken at the Sacrament, and some which denied the resurrection. 4. Pergamus a Church, and yet false teachers in it. 5. The Church of Christ is set out even by the naming, that is, by the profession of the name Ie-Christ: Rom. 15. 20. See how little hath God taken, to condemne those, who will not hold vs a true Church, for that much which we haue.

But to the same more in particular I answere thus; That our assemblies are not false Churches, that congregation which is false, hath a false head, false matter, false forme, and false properties: but this cannot be auouched against our congregations: for wee haue no false head, we hold Iesus Christ, and worship no other God, but the Trinitie in vnitie: If such, as haue been of vs, and by themselves may iudge of this trueth, doe yet denie the same, they neede rather correction, then instruction.

What is a false Church.

We haue no false head.

No false matter.

The matter is not false: and to vnderstand this, we must note a difference betweene no matter, true matter, and false matter.

No matter, are they w maketh no profession,

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What is no
matter at all.

feſſion of Chriſt at all, as infidels that be-
leeue not him: ſuch are Iewes, Turkes
and Pagans: whoſe Aſſemblies are no
Churches of God at all.

What is true
matter.

True matter, (to wit, viſible, for of this
we here ſpeake) are all ſuch as openlie
profefſe this maine truth, that, *Ieſus the
ſonne of Marie is the ſonne of God, Chriſt
the Lord, by whom onely and alone they
ſhall be ſaued.*

That this is the true matter of the
Church of God, thus I prooue.

I. Becauſe they belecue the ſumme of
the *Gospell*, which *Gospell*, who ſo ma-
keth outward profefſion of, are the true
viſible matter: Rom. 10. 9. Ioh. 1. 12. and
3. 36. Ioh. 17. 3.

II. Becauſe it was the doctrine alone
by which the Apoſtles did gather peo-
ple to make them a Church and diſci-
ples vnto Chriſt, Act. 2. 36. and 9. 20. and
19. 4. 5. and 18. 28. Luk. 24. 47. 1. Cor.
15. 3. and 3. 11.

III. Becauſe ſuch as made profefſion
hereof, were without any ſlay or let, re-
ceiued into the Church as true matter:
Act. 8. 37. and 16. 31. 33. and 11. 26.

IV. Becauſe he that doth make open
profefſion

profeſſio hereof, doth differ from Iewes, Turks, Pagans, yea and from Papiſts, for the former hold not Ieſus Chriſt to bee the ſonne of God, and theſe latter doe ioyne works in the cauſe of ſaluation, which is againſt the true nature of faith in the Sonne of God, and deſtroieth it. Rom. 10. 3. Gal. 3. 2. and 5. 2. 4. Act. 15. 1. 10. 11. And likewise againſt the truth of the Goſpell, Gal. 2. 14. 18, and 1. 6.

Thus we ſee by theſe reaſons, that ſuch **We are true**
as make this profeſſion are true matter, **matter of a**
and ſo are we; for wee all profeſſe this **true Church.**
faith, and are baptiſed thereinto, as is
apparent: 1. By the doctrine of our
Church, receiued by all the reformed
Churches in the harmony of confeſſion.
2. By the ſame publickely preached.
3. By the ſame maintained by our lawes,
by writings, and euen ſealed with the
blood of holie Martyrs againſt the Pa-
piſts, and other hereticks: and therefore
are we true matter of the viſible Church.

Yet here againe note, that true matter **True matter**
is either good or bad, for who can deny, **is either good**
that to be true matter of building, which **or bad.**
yet is not good? as timber and ſtone is
true matter, but yet not ſome timber

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and stone good matter : So is it in the spirituall building; all that thus professe Christ, are true matter, but every one not good matter : Such good and bad matter was in Corinth, and in the Church mentioned in the Reue. 2. 3. and hath bin in all the Churchs of God in the world, which bad matter by due proceeding, is either to be reformed, or else to be cast out of the building, not as false matter, but as no good matter, though true ; therefore a man excommunicate is cast out not as false matter, but as bad and corrupt matter onely, and therefore is to be held a brother : 2. Thes. 3. 15.

Outward profession of the true faith, maketh a man true matter of the visible Church, albeit for his conuersion he be bad matter.

Neither let it seeme strange, that the outward profession by word maketh men to be true visible matter ; whether they be hypocrites ; for the Apostle receiued *Simon Magus* an hypocrite : Act. 8. and Christ Iesus receiued *Indas* : for many are called & few chosen : Mat. 22. 14. or whether they be men of leaud conuersion within the Church, deseruing iustly to be cast out, as bad matter ; for that the Scripture calleth such brethren, for their profession : 1. Cor. 5. 11. Neither doth Christ (Reue. 2. or his Apostles:

postles: 1. Cor. 3. 12. 13. for corruptions of manners, or for building hay or stubble) call them false matter. This may appeare in marriage of man & woman, by which similitude Christ setteth forth himselfe and the Church.

Two persons lawfully marrying, doe openlie by words acknowledge their consent each to other, and doe professe duties of loue in marriage; but afterward the wife doth not performe the same as she ought and did couenant: Is therefore the woman no true wife? She may be accounted vniust in her word, and not a good wife, but yet is shee a true wife, till the bond of marriage bee broken, and a bill of diuorcement bee giuen out.

A man professing obedience to a king, acknowledging him his king and none other, and subiecting himselfe in generall to his lawes, he is a true subiect to that king, albeit he doe transgresse in some things greatly and openlie, else kings in these daies should haue but verie few true subiects.

A man that maketh profession of one onely calling or trade, and of none other,

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ther, by that onely profession is he true-
lie called that tradesman, albeit hee bee
but a bungler in his trade, or carelesse in
liuing by it: none will say that hee is a
false tradesman, but either no good
tradesman, or vnprofitable.

Euen thus is it in the profession of Ie-
sus Christ, as is alreadie said; for who-
soever doth professe Christ, is a Christi-
an and true member of a visible Church,
though neither good to other, nor pro-
fitable to himselfe.

Good Christian Reader, miscarry not
in thy iudgement from the truth onelie
of a good affection desirous to haue all
well, and grieued at what is amisse: for
thou shalt find euer cause thus to bee af-
fected, wheresoever thou comest in
in this vale of miserie and corruptions.

False matter is contrarie to this true
matter.

The visible forme is not false, which
is the vniting of vs vnto God, and one
to another visible: For as by laying of
the foundation in a building, and so the
rest vpon it, cemented together, maketh
the forme of an house; so doth it in
this spirituall building, called a house:

1. Pet. 2. 5.

What false
matter is.

The visible
forme & con-
stitution of
our Church
is not false.

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1. Pet. 2. 5. And that we are vnited vnto Christ, and made one with him it is manifest.

Goe to the Scripture and see how a people are inuisibly the Church of God, and secondly how visiblie.

The forme of the inuisible Church is the vnion betwixt God and man, and one with another, which is, first, *by the spirit*, by which inuisible hand, God immediatly taketh vs by the heart, and faith, he will be our God, 1. Ioh. 4. 13. vs.

Ezech. 36. 27. Ephes. 2. 22. & 4. 4. 1. Cor. 12. 13. Galat. 4. 6. Rom. 8. 9. 2. *By faith in Iesus Christ*, by which inuisible hand, as many of vs as be regenerated, do take hold vpon the promise of the Spirit (Galath. 3. 14.) and of Christ (Ephes. 3. 17.) beleeuing that we are his people, and he our God. For if we be in Christ, and hee in vs, wee haue vnion with the Father, Ephes. 4. 6. Ioh. 17. 21. and with the holy Ghost, 1. Cor. 13. 13. and 6. 19. Rom. 8. 9. Thus God and man are inuisiblie made one, and vnited. 3. One with another; and that is, 1. As they be all knit to the head by faith, & the Spirit, 2. As they take hold one of another by loue,

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and are bound together, Colof. 3. 4. Ioh. 13. 35. Thus is the visible Church knit; and such as God hath giuen his Spirit vnto (hauing true faith and loue) are the matter of the inuifible Church, and the vnion by the Spirit, faith, and loue, is the inuifible forme.

Now euen as the inuifible forme is made, so answerablie the visible forme ariseth by such things, as be proportionable thereunto.

Whence the
visible forme
and constituti-
on ariseth.

God giueth
his word.

God beginneth (Ioh. 15. 16) both the inuifible (as is declared) & also y^e visible, and that is thus. As God inwardlie be-
ginneth by the holy Ghost, so first out-
wardlie by his word, which is the onely
first visible note and testimonie from
God, by which he makes a people his
people (Psalm. 147. 19. Rom. 3. 1. 2.
Ioh. 17. 6.) It is his visible hand stret-
ched out, to winne and subdue people
vnto him (Rom. 1. 16. Matth. 28. 19.
Mark. 16. 16. hence it is called the sword
of y^e Spirit, by which it smiteth, Eph. 6.)
his messengers are his mouth, 2. Cor. 5.
20. promising to men, that God will
take them to him, if they will receiue
him; by this he begetteth vs, Iam. 1. 18.
and

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and therefore called the immortal seed,
1.Pet.1.23. By this he maketh vs alieue,
Iohn.5.25. By this he reconcileth vs in-
to one; and therefore is it called the
word of reconciliation:2.Cor.5.20.

Thus it is manifest, that where and to
whomsoever God sends his word, there
he testifieth his loue, propounds saluati-
on, and is desirous to make such his
people, and to plant there a Church.

The second is, by the peoples open
profession of their faith vnto the do-
ctrine, God working in them a will to
receiue it, in what degree soeuer: 1. Cor.

A companie
of people re-
ceiue it, and
professe the
faith.

15.1. Such a people haue visibly taken
hold of the word, and haue (as I might
say) stricken hands with God: 1. Be-
cause as internall faith is the inuisible
hand; so is externall profession of that
faith the visible hand, shewing openly,
that the word is taken hold off, and so a
covenant made betweene God & them.

2. Because the Lords messengers the A-
postles (who in these things erred not)
did take outward profession of faith for
faith, and so added Baptisme, the Lords
seale of forgiuenesse (Acts 2.38.) of new
birth, (Col.2.11, 12. 1. Cor.6.11.) and

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of saluation (Tit. 3. 5.) thereunto, Act. 8. 12. 13. 37. 38. which they would not haue done, had they not been directed by the holy Ghost, to take the outward profession of faith, for a striking of hands as it were with God, and covenanting with him, howsoever it was in hypocrisie: for man seeth not the heart, neither did they stay to see their liues reformed, but only exhorted to amendment; they outwardly professing amendment, were not reiected: Act. 2. 38. Matth. 3. 6. 3. The Lord to such promiseth his mercy, euen for receiuing the word from one, as Gods Minister: Mat. 10. 40, 41. and he promiseth life to such as openly confesse him: ver. 32.

The Sacraments seale it, and vniteth them together.

The third is, the holy Sacrament of the Lords Supper; which as it is a seale of our faith, so is it a testimonie of that visible communion of loue, also of one member with another: 1. Cor. 10. 16, 17. And thus is the vnion made visibly, by which God and the people are one: and such are a true Church gathered by the word, and vnited in communion by the Sacraments visibly, by which they bee the visible Israelites, as truely as the
Iewes

Jewes outwardly were the seede of *Abraham*, though not the Israel of God, which are onely elect: neither doth corruptions hinder them to be the true visible Church before men, no more then the continuall corruptions of the heart, doth make an elect people before God, no true inuisible members: for why should outward offences before men make open professors of the faith, more to be false Christians to men, then sinnes of the elect make them false before God? The one is a true inuisible Church before God, (though many of them deserue correction for their euils, which God punisheth in them, vsing his discipline, spirituall or outward crosses, but not making the no true church:) so is such a people opely professing, and thus visibly conioyned, a true Church (though many therein bee very bad, w^{ch} are to be corrected, but not to be condemned as a false Church) being thus truly cōstituted both for matter & form.

Now such congregations haue we, so professing Iesus Christ, (as is before said) & no otherwise, and also to which God hath giuen his owne holy word
and

Note this.

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and Sacraments, and moued the hearts of many of the people effectually; and all of them outwardly to receiue both the one and the other: and therefore are truly constituted, as that which followeth in the end of this treatise will more at large shew. It is therefore very untrue to say, that euery of our congregations is a false Church, hauing false matter and forme.

The true visible, and conuertible properties of a true Church, what they be, which also we haue.

The first property,

Lastly, the visible properties are not false: for the true visible properties (which necessarily arise from the forme mentioned) are these.

I. Is continuance in hearing of the doctrine of Christ receiued, and vsing of the Sacraments and prayer: Iohn 10. 27. Acts 2. 42. 1. Cor. 15. 1. For as hereby the Church is begotten visibly, and conioyned, Matth. 28. 19. so when these do cease, and men reiect them, they cease to be a true Church of God: for the visible testimonies of Gods spirituall loue tokens are taken away; and those same hath he diuorced. Hence is it that all Diuines in our Church, and in all the reformed Churches in Christendome (which now are or haue been) doe hold, that

that the true word of God preached,
and true Sacraments of Christ Iesus ad-
ministr'd, are infallible tokens of a true
Church, and are reciprocally conuerted
with the true Church. I doe not say a
word preached, nor the word *truely*
preached, nor the Sacraments *rightly* Obserue well.
administr'd; but thus, the *true word*
preached, the *true Sacraments* admini-
str'd: for indeed to preach the true word
truely, and to administer the true Sacra-
ments *rightly*, are no conuertible signes
with the Church; for truely and rightly
in preaching and administration, are not
of the essence of the true word and true
sacraments, but are the holy graces
of the Church; graces most necessarie in
deliuerie of the word and sacraments;
yet neuerthelesse herein may there bee
corruption: so as the true word is not
truely preached, nor true sacraments
rightly administr'd, yet doth the true
word and true sacraments remaine, and
are most certaine notes of the true
Church. Now this propertie is a true
propertie which wee haue: for neither
haue we, nor hold we, any other word
or sacraments, the those that be Christs
owne

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owne onely, and therein doe we continue.

The second Propertie.

II. Is the holding out of this trueth and the sacraments, as banners displayed against the enemy: Reu. 3. 8. Whence it is, that the Church is called the pillar and ground of trueth: 1. Tim. 3. 15. And this propertie ariseth necessarily from the forme, and is an essentiall marke: for when men doe vtterly leaue their open profession, and partaking hereof, they cease to be visible members; for they haue reiect'ed the visible marks of Gods presence and visible communion with him.

Now this marke also is in our Church; for we doe hold out an open profession of the true word, which is the word written in the holy scriptures, (not Popish vnwritten imagined veritie) and also the true sacraments, and none other: and wheresoeuer these two be, there are vndoubted markes of a true visible Church, though no other properties be apparent: and where these are wanting, there is no true visible Church of God.

Thus we see how farre from all truth
it

it is, that they hold euerie of our congregations to be false Churches, when it is manifest that with vs, there are particular congregations, which haue true matter, true forme, and true properties, as euidently hath been declared from the word, and is apparent by our profession and practise herein.

There is a third propertie, which is ^{The third} care for the welfare of all, and euerie one ^{Propertie.} for the whole, and each for other, 1. Cor. 12.25. And this property ariseth also from the forme, through the vnion of all the members together, making but one bodie, Rom. 12.5. 1. Cor. 12.12. which propertie is very necessarie, both for the present welfare, and also for continuance of the bodie in good estate. This care is either corporall, for the maintenance of the bodie, which is shewed in almes deeds, and by which note also the Apostolicall Church is set forth, Acts 2.42. or spirituall touching the soule, which standeth in admonition and exhortatiō, & so forth, to the edifying one of another, practised of the Thessalonians, Epist. 1. Cap. 5. verse 11. I say, this is verie necessarie, for the well being of
the

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If this third
property were
in a great part
wanting, yet
might we be a
true Church.

the Church, which also wee haue, and shew by practise: but yet if this property were almost wholly wanting, the Church could not therefore bee iudged a false Church. Is a household, hauing true matter and forme and essential properties, a false household; because the familie ceaseth to care, as they ought, one for another? Is a man, consisting of true matter, forme and essentiall properties of a man, a false man; because through follie, or madnesse, or wilfulnes he neglects the welfare of his bodie, or any of the members thereof? I hope no man will bee so senselesse to auouch it. Why should any then cōdemne that congregation or Church for a false Church, which hath true matter, true forme, and true essential properties of a true church; because it wants somewhat, or for that it is very defectiue in a thing necessarie for the wel being thereof?

Discipline is
not of the es-
sence of the
Church, so as
yet without it,
the same can-
not be a true
visible Church

This is an vndeniable trueth, that the care for the welfare of the Church, (which containeth the censures also, and the power of excommunication, termed by the name of discipline) cannot bee proued (by euidence of Gods word),

word) to be such a propertie as is of the essence of the Churches being, without which the Church must needs be a false Church: the utmost that can be made of it is, that that Church is a defective Church, a maimed Church, by which it is also corrupt, and may come to ruine; but that a necessarie defect, can make it either no Church, or a false Church, cannot iustly be maintained.

It is a necessarie propertie of a man to speake, it is for his welfare to see, to go; but yet, if hee can neither see, go, nor speake; he is not therefore a false man. This distinction of true & false, applied to our Church, is altogether friuolous and vaine: yet is it upheld by them, as we see, against both Scripture, reason, and common sense.

To conclude then, if a necessarie propertie, may be in part actually wanting to a true Church, & yet such a want not make that a false Church which wanteth it: then cannot the supply of it howsoever, make that a false Church.

From all that hath been said, we may obserue: 1. That it is an error to make discipline so essentiall a propertie, as the Church

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Church without it, is no true, but a false Church: 2. To make our Church a false Church, because discipline is so exercised with vs, as it is contrarie to their new found popular Government.

IX. Error.

IX. All our Ministers (say they) are false Ministers.

Answer.

This also is as erroneous as the former, frō whence it ariseth: If the Church bee a false Church, the Ministers (say they) are false Ministers: but we see that our Church is not false, and therefore not the Ministers without exception.

They are true Ministers, that are sent of Christ, according to his ordinance in his Church, and are not false Ministers; for it is belonging to Christ to send Ministers, Ioh. 20. 21. Matth. 28. 18. 19. therefore are they called Ambassadors of Christ, 2. Cor. 5. 20.

But such Ministers haue we, as is manifest by this, that they are qualified with good gifts, they are called by the Church, and such also as doe diligently and faithfully preach, and so preach Christ, as many thereby doe heare and beleeue, euen confirming their calling by the blessed successe & effect of their labours.

labours, Rom. 10. 14. 15. 1. Corinth. 9. 2. And therefore the Apostle (that is, one sent) proueth this sending by the seale of his Ministerie : and it cannot be proved, that Iesus Christ workes by false meanes : it is their grant in their owne confession, pag. 31.

Confer these Scriptures with these quoted places, 2. Cor. 3. 1. 2. 3. & 13. 3. 5.

Private persons may conuert: and therefore conuersion of soules proues not a lawfull ministerie. *Obiection.*

I. The Apostle so proueth himselfe an Apostle : and why is it not a forcible reason for an ordinarie ministerie ? Neither can the deuice of some stand, who imagine, y by worke, (1. Cor. 9. 1.) should be meant an outward constitution of a Church, which externally the Apostle planted : but by worke, is meant that worke which the Lord wrought by him, euen their conuersion from idolatrie, to imbrace the doctrine of the Gospell by faith ; as Interpreters expound it, and 2. Cor. 3. 1, 2, 3. doth confirme the same. *Answer.*

II. For private mens conuerting, as an ordinarie meanes to saluation, cannot be proued by Scripture ; albeit that Iohn 4. 39. bee objected ; where one-

ly their dociblenes is called beleeuing, which was not faith indeed. But grant that she did conuert; it must surely bee held extraordinarie, that one priuate, & that also a woman preaching Christ, must win men to God: must it therefore hence bee concluded, that Ministers in England doe conuert as priuate persons extraordinarily? Seeing now there is, first, no extraordinarie calling: and secondly, the Ministers are in their office as publike persons; therefore they doe conuert as ordinarie publike persons. To open the cause more plainly, that all men may see what Ministers are the true Ministers of Christ, and of the Church, the spouse of Christ: and what Christ doth, and the Church, in a Ministers ordination, I will shew them:

1. What the Lord himself doth, wherein the Church intermedleth not.
2. When the Church taketh at the Lord, & what she doth.
3. How a Minister may approue himself to God & to the Church.
4. What the Lord againe doth to confirme him.
5. The communion between the Pastor and the flocke; how hee is to behaue himselfe towards them, & how they

they ought to carrie themselves towards him.

I. The Lord onely ordaineth offices He only ordaineth offices. in his Church, 1. Cor. 12. 5. 28. *diuersitie of administrations,* διουερσιτε δι' αριστων but one Lord hath ordained them, ενας ος ανθρωπος. This the Church cannot do: Iesus Christ both Lord and King doth it; the Husband, and not the wife.

II. The Lord, as hee ordaineth offices, He onely distinguisheth offices. so he distinguisheth them one from another, 1. Cor. 12. 14. 27. 28. This disposition is of the Lord, that one may not intrude into the office of another, but euery one in office attend and waite vpon his owne office, Rom. 12. 6. 7. 8.

III. The Lord onely prescribes the He onely describes the duties in these offices. duties to bee done in euery distinct office, as he onely ordaineth the offices and seuereth them himsele: therefore is it, that as there bee diuers members, Rom. 12. 4. 5. so are there diuersitie of gifts for such diuersitie of offices, Rom. 12. 6. 1. Cor. 12. 4. 6. 8. 9. 10. 11.

IV. The Lord as hee ordaineth functions, He only qualifieth men thereto: distinctions of them, and seuerall duties in them, so hee onely qualifieth men to these functions, and none can do

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this also but God alone, 1. Cor. 12. 4. 5.

ay 6. 1. 2.
rem. 7.

11. *the same Lord, one and the selfesame spirit.* Therefore is it that God saith, hee

ith gifts.

will and doth send them his Prophets; and willeth them to pray him to send foorth labourers, Matth. 9. And this is,

Tim. 3. 24.

when 1. he furnisheth them with fit gifts to discharge the function, as aptnes to teach in a Pastor; wisdome to rule in a Gouvernour, &c. The trueth of this is

plaine: 1. Because Christ saith, as his father sent him, so doth hee his Disciples,

Ioh. 20. 21. Now he was furnished with gifts fit for his office. 2. As the Lord did

with rearing vp his Tabernacle, so will hee doe with such as build his Church,

Exod. 31. 1. 2. 3. The example of his dealing with his Apostles, whom he in-

duced with gifts, and would not let them go foorth before, Mat. 10. 1. Luk. 24. 45.

49. Act. 1. 4. 8. 4. The description set down to trie ordinarie officers by (1. Ti-

moth. 3. Titus 1. 7. 8. 9.) doth shew that God will send men answerable thereto.

ith graces.

II. He bestoweth with his gifts holy graces: 1. A godly desire to enter into

the Ministerie, only to doe the office of a Minister, 1. Tim. 3. 1. 2. In the execu-

tion

tion of the functiō (besides knowledge) he moueth his Minister to haue compassion to a poore sinner (as Christ had, Matth. 9. 36. Esa. 61. 1. 2. 3.) to haue true loue to the godly, (as Christ also had, Luk. 13. 34.) and to haue true zeale of Gods glorie, because of the obstinate, claiming boldly Gods right of them, and freely denouncing iudgements against their obstinacie, as Christ did, Matth. 23. 23. and the Apostle, Aēt. 8. vers. 21. 22.

III. He worketh holinesse in them, to leade a blamelesse life, to adorne their profession and ministerie as they ought, Tit. 2. 7. And this is the calling of God; and this is the internall, materiall and substantiall part and matter of a true Minister, sent of Iesus Christ; which calling in some degree and measure must bee had, before any man can truly saie, that the holy Ghost moueth him to this calling, to be a Minister of Christ to his Church.

Note these things well, you miserable blind Leaders of the blind.

The Church must separate whom only the holy Ghost calleth, Aēt. 13. 2. and therefore by the booke of Ordination is a question to bee asked of the partie to

What the Church is to do.

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be admitted, touching his inward grace; and also examination appointed for triall of his outward gifts.

Therefore here come in the actions of the Church, which are in comparison of the former onely circumstantiall and formall: Circumstantiall, by electing such and such persons to this or that office, in this or that place: formall, when shee ordaineth one according to the rule of the word and manner of ordination there set downe.

Here note, that the Lord doth make Ministers, either extraordinarily by his immediate calling, as Apostles were, or by an extraordinarie instinct of his Spirit, as *Philip* became an Euangelist, and this without the Churches approbatiō. But the Church cannot make a Minister lawfully without Gods sending; that is, without his measure of gifts for the Minister: ie. This is to bee taken notice of, that wee may vnderstand how much more the calling of a true Minister depends vpon God, then vpon the Church; which Churches calling is yet necessary to the outward and ordinarie making of a Minister: which stands

stands in three things :

I. The ground, which is, to admit of such an one onely, as God hath appointed, as nee as possibly may bee, and the Church able to discerne. For albeit the Church hath not to doe in the Lords former actions; yet God hath to doe in the Churches alwaies; who by his word and Spirit (if she will follow the same) pointeth them to such a one, as he hath called; neither ought the Church to admit of any, but such as are indeede so qualified : 1. Because Ministers are Christs Ambassadors, and not the Churches, 2. Cor. 5. 20. 2. The Church is to pray to Christ to send Ministers, Mat. 9. Now he himself sendeth none, but such as he qualifyeth, Ioh. 20. 21. 22. 3. The Lord commands such to be made, 2. Timoth. 2. 2. and 1. Tim. 5. 21. 22. Lastly, thus did the Church in the election of *Matthias*, Act. 1. 23. 24. If any be admitted of the Church, and not first called of God, hee is the Churches Minister, and not Christs. Christs Minister is as a perfect childe in the wombe, euery way hauing his measure of perfection, wanting only time of birth to be brought forth

The Church is to obserue three things in the calling of Ministers.

If Gouernours Ecclesiastical would take heede hereto, they should haue lesse sinne, Patrons should not sacrilegiously choose blind Guides, nor the people be miserablie sterued by the.
1. Tim. 5. 21.
22.
Prou. 29. 18.

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by the Church. If the Church bring forth vntimely fruit, it is her sinne, and a punishment of God for sinne vnto the Congregation. Amos 8. 11.

II. Is the rule according to which the Church must make a Minister, and this is the Lords word, from which she may not swerue: for as earthly Kings doe make their lawes both for making officers, and guiding them in office; euen so Christ our King, hath ordained rules which must bee kept, Iam. 4. 12. Phil. 3. 16. 1. Cor. 4. 6. 17.

**The Church
is to do three
things in the
making of a
Minister.**

III. The actions of the Church in Ordination, doe stand in three things also.

I. After some be presented, Act. 1. 23, is in examination, y^e is, a trial of the parties, whether called of God or no; and this is very necessarie, lest the Church admit of an vnworthy man; and because it is the only meanes to find out a mans worthinesse; and lastly, because it is imposed vpon the Church, & none allowed to bee admitted before, neither by Gods word, 1. Tim. 3. 10. & 5. 21. 22. nor yet by our law. See the book of Ordination.

This

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This examination stands in two things: 1. In the examination of gifts, for the place to which he is to be admitted. 2. Of his graces. His gifts must be examined according to those things which the place (wherein hee must be) requireth, and God hath commanded.

Now the office or place of the Ministerie, consisteth principally in the preaching of the Word, administration of the Sacraments, and praier. The first is to be preferred in the first place: 1. Because it was the first imposed, Matth. 10. & 28.

In what things
the Ministerie
doth consist.

19. 2. It is that which is most necessarie to beget a people, Iam. 1. 18. 3. To preferue them couerted, without which they perish, Prou. 29. 18. and therefore the Apostle vsed preaching to the conuerted, Act. 20. 7. and it is for them, 1. Cor. 14. 22. and not to be despised, 1. Thess. 5. 20. And the ancient Church of the Iewes had preaching daily in their Synagogues, with the word read, Act. 15. 21. & 13. 15. 16. Nehem. 8. 8. 4. It is of the three only mentioned, in setting forth a Minister, 1. Tim. 3. Titus 1. 9. 2. Tim. 2. 24. 5. Because it is most vrged by the Apostle to be performed,

2. Tim.

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2.Tim.4.1.2. 6. For that the Scripture specially alloweth such, and so qualified, 2.Tim.2.2. 1. Tim. 3. 2. Titus 1.9. 1.Tim.5.21. 22. And if Deacons must haue the mysteries of faith; yea if al must be able to be Teachers in some measure, Hebr.5.12. much more such as are Pastours.

His graces must be examined: 1. His desire and inward motion, by asking him of the perswasion hee hath to that place by Gods Spirit. 2. His knowledge zeale & vtterance, by the exercise of his gifts. 3. His honest conuersation, from sufficient testimonies, reporting well of him, vpon their owne knowledge. 1.Tim.3.7.

II. Election.

II. In Election, whereby one is of the Church (I meane by the Guides and Gouvernours thereof) separated and chosen from amongst others being found fit, Act.13.1.2. and 14.23.

What is required in a holy admission.

III. After examination, and the partie chosen out and approoued, then followeth admission, 1.Tim.3.10. and herein are three things required: 1. That it be done in the face of the Congregation, after the Apostles practise, Leuit. 8.2.&c.

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8.2. &c. Act. 14. 23. and 1. 23. and 6.
2. That it bee done in a holy manner,
they calling vpon the name of the Lord,
Act. 13. 3. 3. That it be cōsummate with
imposition of hands, an Apostolicall
perpetual practise, Act. 6. 6. 1. Tim. 4. 14.

The Minister thus admitted, as a Pa-
stor ouer a flocke, hee is to approoue
himselfe to the Church in a holy man-
ner: and this stands in three things:

Wherein the
Minister is to
approoue him-
selfe vnto the
people.

Titus 2. 7. 8.

I. In preaching and holding the pat-
terne of wholesome doctrine, diuiding
the word of truth aright, 1. Tim. 2. 15.
for sound and wholesome doctrine is a
touchstone of a true Minister, 1. Tim. 4.
6. Deut. 13. 1. Ierem. 23. 22. So Christ
proueth *John Baptists* Ministerie to bee
of God, by that which he taught, Luk.
20. and so did Christ himselfe by the
true word he taught, as it is witnessed in
John the Euangelist.

II. In faithfulnessse, 1. Corin. 4. 1. 2.
which stands in two things: 1. In re-
uealing the whole truth of God accor-
ding to his measure of knowledge, Act.
20. 26. in the manner also as it ought,
for wee are to speake the word, as the
word of God, as *Peter* exhorteth. 2. In
diligent

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diligent performance of his function,
Jerem.48.10. 2.Tim.4.1.2. 1.Pet.5.1.

III. In adorning his calling by an
honest conuersation, Tit.2.7.8. Psalm.
50.16.17.

When God
doth approue
effectually of
the Ministers
made by the
Church, as his
Ministers.

The Minister thus going on in his
place; the Lord commeth againe and
assisteth this Teacher with his holy Spi-
rit, to perfect vp the worke, making his
word by him effectuell in the hearers, by
binding and loosing their consciences,
1.Cor. 14.24.25. Act.2.37.47.& 13.48.
Joh.10.3. By which he sealeth vp to the
Minister his calling, 2.Cor.3.1.2.4. Hee
giueth testimonie that he approueth the
Churches choice in ordaining him, who
he had chosen and called. From this
worke of the LORD follow two
things:

What the cō-
munion is be-
twene the
Pastour and
the flocke.

I. That such an one may challenge the
people to be his flocke and claime his
authoritie: 1.Cor.4.15. Because God
by working their conuersion hath shew-
ed to them the seale of his office: 1.Cor.
9.1.2.

II. The people must acknowledge
duties due vnto him as a Pastor, which
stand in fixe things.

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1. In acknowledging him their Pastor, and God to bee with him, Matth. 28.20. and in him, 1.Cor. 14.24.25.

2. In louing him singularlie for his workes sake : 1.Thes.5.13.

3. In reuerencing him : 1.Tim.5.17.

4. In obeying him : Heb.13.17.

5. In praying for him : Deut.33.11. Rom.15.30. Collos.4.2.3. 2.Thes. 3.2.

6. In maintaining him sufficiently, as shall be both necessarie, and also befitting his place and charge, 1.Cor.9.7.14. Gal.6.6. Prou.3.9.

And this is the mutuall communion of the Pastor and his flocke, by which they be tied one to another, and thus ordained and conioyned.

Now from all this ariseth the euident proofe of that which hath been said, that there are true Ministers of Christ in the Church of England standing ouer the assemblies, first, for that they bee called of Christ, hauing both good gifts and graces.

II. They haue an outward calling of the Church, being examined, found fit, and

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and so are elect and ordained.

III. They preach the true doctrine of Christ, administer his Sacraments, performe their office faithfullie, and live conscionable, and Christ doth assist such gratiouſlie in cōuerting ſoules, and the people doe approoue of them.

Obiection.

They are not ordained by the Church, but by Bishops, and so haue a false entrance.

Answer.

I. As if there were any Ministers recorded in the Scriptures to haue been ordained by any other, but by Ecclesiasticall persons, Apostles, Euangelists and Bishops, which are called Elders.

II. Suppose a false entrance, (which can neuer be prooued) doth that make false Ministers? Marriage is Gods ordinance, the holy entrance thereunto is appointed. Yet if the parties enter not after a lawfull manner, in some respect yet being married, they are lawfull man and wife: Then as a faultie entrance to marriage disanulleth not two conioyned, to be lawfull man and wife; no more doth a faultie entrance into the Ministerie disanull a Minister so entring, for being a lawfull Pastor: for why cannot one

faultie

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faulty entrance disanull one ordinance of God, as well as another? and if the one stand: why may not also the other?

The place in Ioh. 10. which they alleage so commonlie against vs, maketh much for vs. The properties of a true shepheard there set downe, do agree well with Ministers in the Church of England.

The places in Ioh. 10. answered.

I. He entreth in by the dore: Ioh. 10. 2. so doe they; which the former words (touching the sending of such Ministers by Christ) doe prooue.

II. To him the porter (that is, Gods Spirit) openeth the hearts of the hearers: so doth he to them, for many are converted by them.

III. He calleth his owne sheepe by their names, verse 3. So doe these who abide by their flocke, and do both know them, & are also wel known vnto them.

IV. He leadeth them out, vers. 3. so doe these instruct them, and leade them forward in sound doctrine.

V. He goeth before them, vers. 4. so doe these in godlie life and conuersation. Therefore for them to call those Ministers theeues & robbers, as they do, haue

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haue to answere for it, and must giue an account vnto God therfore. These haue not the properties of theeues nor robbers : for theeues, verse 10. come to steale, kill and to destroy, but these doe not so; it is manifest both before God and man: They seeke the flock, & not the fleece; They make aliue (through the Spirit working by their Ministerie) and doe not kill : They saue many, and doe not worke the destruction of any.

**Their Leaders
are no lawfull
Ministres.**

But whilest they condemne our Ministers for false Ministers, they forget to iustifie the lawfulness of their owne Ministers, who are made Ministers by such as are no Ministers; contrarie to the constant practise of the Church of God, from the daies of *Adam* hitherto.

I. God almightie was the first preacher : Gen. 2. 3. Hee ordained *Adam*, and till the law, did God raise vp extraordinary Teachers.

II. Vnder the law, *Moses* a Teacher made *Aaron*; and the Priests consecrated Priests euer after : yea if man did meddle, to stirre vp a Prophet, it was by a Prophet, as *Elias* did *Elisha* : Apostles were made by Christ Iesus the chiefe Pastor,

flor, and without these were none made: Act. 14. 23. Neither can we reade that ever the people had such a libertie given; but this was committed to other officers: Tit. 1. 6. Neither ever can it be found in all the new Testament, that the people attempted any such thing; but waited till the Apostles came to ordaine Ministers for them: Act. 14. 23.

This custome did continue, in the times following in all the Churches of Christendome, as Ecclesiasticall writers doe make mention; and sothorow pure and impure Churches: yea God in vsing instruments, somewhat extraordinarie, in the last reformation of his Church, would not breake this order; but hee chose men, who were Bishops, ordained even in the Popish Church (I speake of the Church of England, whereof the controuersie is) so that they might ordaine fit persons afterwards. This order our Church still keepeth. How is it then that these dare breake the order of God continued five thousand and sixe hundred yeeres, and yet they must be true Ministers, and we false? When wee are made by Ecclesiasticall persons, who are

L

Ministers

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Ministers, a constant practise of the Church; and they make Ministers by men that are no Ministers: a new device.

X. Error.

X. Our worship (saie they) is a false worship.

Answer.

That which is added vnto the end of this treatise, doth make answer to this assertion. Yet somewhat I wil say against this also.

I. We worship no false God.

II. Wee doe worship the true God with no false worship, for the word preached, is the true word; the Sacraments are true Sacraments; the prayers we doe pray, (whether conceived or set & flinted) are such as may be warranted by the word, & agreeable to the prescript forme of prayer taught by our Saviour Christ: if any thing else be prescribed besides the word read, & preached, besides the Sacraments, and prayer, the same is not imposed, as seruice vnto God, neither doe any of vs by them worship God, neither teach men so to doe: but onely in spirit and in truth. And therefore that place of Matth. 15. 9. and other Scriptures to that purpose are falsely alleaged against vs. But grant there

there were some corruptions added, which men should put merit and holinesse in, to worship God by, which yet can neuer bee prooued, being vtterlie false: is therefore all the worship false? Is good meate, mixt with ill meate, false meate? or good, corrupted? This false distinction of true and false against vs, will not stand.

Now for that in the positions annexed to the end hereof, there is a defence of set prayer: I will only set downe the practise of the Church of God, before vs in the law; and shew you the order of their set seruice. The order was this:

I. A generall confession, which was an accustomed practise, as is manifest, Esra. 9. 6. and 10. 1. Leuit. 16. 5. 16. and this the Iewes writings do witnes, and it was called the confession of the mouth, or a confession of words.

II. After this generall confession, other prayers were vsed.

III. Certaine Psalmes and thanksgiuing did follow, which were sung cleane thorow, as their prescript forme amongst them, ascribed to Ezra, doth shew.

*See Morneys
on the Masse.*

*Sette and
stinted seruice
amongst the
Iewes.*

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IV. Then were the Scriptures read, the law diuided into one and fiftie sections, called sedarim or Parafioth: and the Prophets into as many, called Haptharoth, that is, lessons or openings of the booke, that the Scripture might be read thorow euery yeere: Deut. 31. 9. 14. Nehe. 8. 1. and 13. 1. Luk. 4. 16. 18. Act. 13. 15. and 15. 21.

V. With this reading were there also expositions, (as we call them, Sermons) and interpretations of the Scriptures, that the people might vnderstand, what was read vnto them; and this was also, as viual as reading in euery Synagogue, vpon euerie Sabbath day: Act. 15. 21. Nehem. 8. 8. Luk. 24. 17. 21. 22. 31. Act. 13. 15. 16.

VI. In the end they had a generall prayer for the Church and State, and a blessing pronounced vpon them; when they departed: Num. 6. 23. 27. This was done in euery of their Synagogues, which were as our parish Churches, whereunto the people resorted, and out of which they were for offences excommunicated, Loh. 9. 34. and 12. 12. As the cities were more or lesse populous, so was the number of these. In Ierusalem there

there were 500. as the Rabbines do reckon, and they were called, Bethi Medrashoth, houses for congregations, Sermons and expositions. And thus we see the order of their seruice.

Now let vs see how the Apostles and holy men of God did practise as the times would serue: for though the order of ordinarie seruice be not set downe in the new Testament, evidently together, yet there bee places to confirme the establishing of such things: And as for the order it should be as may best serue to edification, as the Apostle saith, Let all things be done decently and in order:

1. Cor. 14. 40. Of these things wee doe reade, that they all met together in one place: 1. Cor. 11. 17. and 14. 23. And that vpon the first day of the weeke, Acts 20. 7. 1. Cor. 16. 1. That they vsed prayer more speciall and more generall, Act. 20. 36. 1. Tim. 2. 1. 2. That they had the word read, Col. 4. 16. That it was preached, Act. 20. 7. 1. Cor. 14. 23. 31.

And men commanded not to despise it: 1. Thes. 5. 20. They received also the Sacrament: Act. 20. 7. and 1. Cor. 11. 18. 20. Sung Psalmes: Matth. 26. 30. Ephes. 5.

The holy seruice and worship of God in the open assembly in the Apostles time.

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18.19. Col.3. and made collections and gaue almes to the poore: 1. Cor. 16.2. Act. 2.42. The well ordering whereof was established by the holy Apostles, 1. Cor. 11.34. and the keeping of order herein is that which the Apostle so much reioyceth in, to see and behold it in the Philippians: Phil. 1.2.5. and not discipline, which cannot properly be called order, but is a preseruatiue of order, and appointed for the holy preservation of order in these things, and the religious vse of the same obserued in euery person orderlie.

To see the practise of the Church afterward herein; reade *Iustinus Martyr* Apologie the second, where all these things are fully set downe touching the publike seruice of God, at that time. Thus then wee see concerning the substantiall order of our seruice, it hath approbation both before, vnder the Law, and after, in the time also of the Apostles and Apostolicall men.

Diuers other
opinions of
the Separatours.

Diuers other opinions they hold, which I will also set downe, to acquaint you therewith that do desire to see more fully their way; but not to spend time
in

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in confutation of them, because that these former errors being confuted whereupon the other arise; they also are confuted, and also for that the absurditie and falsehood of them, is euen sufficient to make them to bee reiected, as soone as they bee read: and they bee these:

I. *That our congregations, as they stand, are all and euery of them vncapable before God to chuse them Ministers, though they desire the meanes of saluation.* Thus say they against vs, and yet if onely two or three of them bee gathered together, they haue the whole power of Christ, not only to giue their consent, but euen to make a Minister.

This would they proue by long consequences, and farre fetched conclusions, from vnfound premises, and farre from plaine euidence of the Scripture, or any practise of the Church of God these thousands of yeeres.

II. *That God in our best assemblies is worshipped after a false manner.* This can they not prooue, and that which is added to the end hereof confuteth the same.

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III. *That Baptisme is not administred into the faith of Christ simply, but into the faith of Bishops, and Church of England. All their diuinitie cannot maintain this; and they herein doe exceedingly abuse the Church of God with vs.*

IV. *That our faith and repentance is a false faith, and a false repentance. And yet (Reader) the properties of Saints, set out by Master Amfworth, their Doctor, may be found amongst vs, being in number twentie, and that by visible tokens.*

V. *That our Ministers conuertyng men to God here, doe it not as Pastors, but as Teachers. A distinction without a distinction, as betweene the beard of Aaron, and Aarons beard.*

VI. *That our Church standeth in an adulterous estate. A strange assertion; what Idol worship we?*

M. Smith.

VII. *That they cannot say certainly, by any warrant of Gods word, that any of vs, hath either faith or feare of God. These men herein haue lost the feeling of former grace, and all true charitie.*

VII. *That none of our Ministers may be heard. And this they hold so great a sinne, as they censure men for it: and if they*

they will needes heare, they excommu-
nicate such therefore.

But such a practise is farre from the
warrant of the Word ; and where no
law is, there is no transgression. Who e-
uer heard, that, to heare the word of
God should bee a sinne, and to deserue
censure and excommunication ? espe-
cially for hearing the word of Christ,
which hath made aliue the dead, Ioh. 5.
vers. 25. and by which Christ Iesus hath
wrought effectually to the conuersion
of many; yea euen their conuersion, if
yet they bee conuerted. No word of
God inhibiteth from hearing such as
preach Christ Iesus, and his trueth, to
which Christ giueth witnesse, by his
blessing. In the Scripture it is set out as a
marke of Gods child to heare the word,
Ioh. 10. 27. and not a marke of one de-
seruing excommunication, and to bee
deliuered vp to the diuell. In the Word
wee are exhorted to heare the word, to
seeke it, Ioh. 6. 27. and men pronounced
blessed that heare it, Luk. 11. 28. Reue. 1.
3. yea, no inhibiting by Christ for any
to heare the Scribes and Pharisees, who
peruerted the Scripture, Matth. 23. yea
the

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**We are not to
heare them.**

the Apostle reioiced that Christ (that is, the truth) was preached, though it was done of contention, and with an intent to increase his afflictions. Now if he reioiced at their preaching, such as it was; surely he held not the people worthie to be censured that heard such as so preached. The Apostle warneth to auoid an obstinate Heretike; therefore except we be Heretikes and obstinate Heretikes, we must be heard. If this their speech, opinions, and euils be obserued; we may better maintaine, that none of vs should heare any of them, as Iere. 23. 16. They speake (as Brownists) their owne fantasies and visions of their owne heart, and not truely out of the mouth of the Lord: and herein they goe on obstinately and will not heare the Charmer, charme he neuer so wisely.

Besides, how can their Teachers bee preferred so to be heard as Ministers of Christ before our Ministers? God hath giuen no seale to them of their ministrie, they conuert none to God; but peruert simple honest hearts alreadie conuerted, and doe steale away our labours in the Lord. When the Lord Iesus hath
abun-

abundantly blessed his people here in conuerting them by our ministerie; yet are some so foolish amongst vs, as they will neither be moued by Scripture, reason, their own feeling, nor Gods visible testimonie by his blessing vpon many, to yeeld to the truth, which wee bring, if it crosse their course any way. But in preiudice of our Ministerie, in hatred of our course, and too great a conceited loue to their owne deuised way, they contemne and reiect the iudgement of both learned and godly men amongst vs, as either blind, not hauing their eyes as yet opened, or put out againe by the god of this world, if so be a man know their way and will not ioyne himselfe with them. For they doe take for granted, that hee which knoweth their way must needs know it for the way of the Lord; vpon which false imagination, they doe presumptuously censure, and dare boldlie condemne men, which know the same, and either do speake or write against it; as men should, or else yeeld themselues, and giue the cause.

Why they dare cōdemne men so much that knowe their way, and set themselues against them.

IX. *That it is not lawfull to ioyne in prayer with any of vs: that is, though they will*

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will pray for vs, yet will they neither ioyne vs with them in their prayers, nor approue of our praying for them. What can they doe more against, or lesse vnto, a Iew, Turke, and Papist? for these will they only pray for, and no more do they for vs. If they hold any of vs the children of God, then our Sauour hath taught them to ioyne vs with them in prayer, and to say *Our Father* with vs.

X. *That Ministers may not celebrate mariage, nor burie the dead.* This they say, but without Scripture.

XI. *That Ministers should onely live of voluntarie contribution, and not either offset stipends or tithes.*

This is against the wisdom of God, who allowed a setled maintenance vnder the Law: and there is nothing against it in the Gospell.

XII. *That our Churches ought to bee rased downe, and not to be imploied to the true worship of God.*

The maine reason for this assertion, is by making equall Paganisme, and Antichristianisme, which being taken for granted, they do vrge the Scriptures in the old Testament, vttered against the
Heathen

Heathen Temples, to raze downe our Churches. But there is great difference betweene Antichristianisme, and Paganisme; for this was the worshipping of a false god, and without any profession of the true God: but the other worship the true God, and hold many truthes of God. Paganisme was wholly without the Church, but Antichrist sits in the Church of God, so as the Church of God had a part in those things, when they were built, to keepe possession for the Lord in his creatures, which they did abuse to idolatrie and false worship; and therefore there is more cause to purge them, holding the right which we haue by the godly, before vs in the, then to raze them, because the wicked did abuse them. But grant there be no difference, yet it must be proued that our Churches were built by Antichrist, before we pull them downe: else all the Scriptures alledged are but misapplied.

Note this.

And thus much of this, and all other their Brownistcall opinions, which I here haue set downe by themselves, to acquaint thee with them, that so thou maist discern and iudge of y their way

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If thou canst
possiblie, get
his booke.

by it selfe, and the difference betweene it, and all other Churches, which I wish thee to discern wisely, and iudge of rightly. If they tell thee of a false Constitution, and false Ministers: will them to prooue first their confused popular *Gouernment*, and their owne false ordination of Ministers. If they tell thee of corruptions, vrge for that *M. Whites* testimonie against them herein, and also the witnes of *George Iohnson*, who herein is to be beleeued as a full Iurie against his brother, against the Elders, and against other of them: for this man continuing one in that way, yet layeth to their charge such vnnaturalnesse, such pride, crueltie, partiall dealing such deceitfull shiftings; such monstrous vncleanneses; such obstinacie and wilfull vnreformablenesse; such scorning of those that reprove them, laughing at, and reuiling the partie offended; such Popelike censuring and excommunicating, as, (observing all the particulars which he specifieth) looke what they seeme to condemne amongst vs, as insupportable, they immeasurablie therein exceed amongst themselves. Oh my friend

friend, wilt thou so abhorre thine owne mother, for her wāts & failings, as thou canst be content to embrace voluntarily a stranger, so full of such transgressions? *unnaturall and foolish*: strait harted are such, and not men of a tender conscience. If they do propound vnto thee, the state and gouernment of reformed Churches, tell them it is not their cause, and nothing at all to make good their way, from which they differ essentially: else did *Barrow* very ill to make a mock of their maner of gouerning. Let them, as men separated from all Churches, shew their priuate differences from the same, and let them not obiect vnto thee Corruptions, nor the constitution of the reformed Churches, as if that were their sole cause, as by their seuen questions propounded, they make men belecue: but will them to manage their owne standing so from all Churches, else cease to heare them, and bee not indirectly lead at vnawares into their by-path and singular course from al other. See, I pray thee and consider.

Before I conclude, one thing let mee *Johnson* a-
put you in mind of: when they say, wee *gainst Iacob*.

are

160 *The Separatists Schisme.*

are no true Christians, and that we are a false Church: they vse to say, in such a standing in such a state, as wee are thus, and so. Where note well, that onely respectiuely we are so, but not otherwise. By which course of respects, no calling might bee good, no man honest, no Church true, no person a Christian, none faithfull nor in the way of life. But who do thus, (hauing loue and charitie in them) consider men so, only seeing the euils, and condemning men for corruptions; but not any way approving of their graces? This is not after God, who, when respectiuely hee considered of a mixt companie, for some good, doth call all good, Numb. 23. 21. for some Saints, call all Saints, 1. Cor. 1. 1. But these men do condemne very godly men for some respect, externally considered, *upon them, not in them, nor from them.* If we do consider godly men, and true Churches respectiuely, wee are bound by Gods example, by the practise of the Apostle, and by the Christian rule of charitie, more readily to marke the good in them to commend it, and approue them; then to see things amisse only to condemne them.

them, and all the goodnesse in them. Such as haue charitie without suspition, and true vnfaigned loue with commiseration, cannot deale so vnchristianly; but these graces are farre to seeke now: therefore doe men on all hands iudge of euery thing peruersely: this will they allow, and that again will they not like, humorously. That which may be iustly well done without offence, thereat will other bee vniustly offended. Things doubtfull men take sinisterly: yea they dare censure what they neuer saw. Condemne as ill, what they knew not: suspect where they haue no cause: gainsay, where there ought to bee no contradiction: partiall to themselues, and rigorous towards other: Authoritie will rule thus and so: subiects will obey with exceptions: iudgement from the word is not so much a Guide, as will and affection in too many are made Masters. These be ill daies and contentious, and times vnhappy, in which men either will doe, that they will doe of themselues, and dreame of an *ipse dixit*: or els fall to humour parties (not simply receiuing a loue of the trueth for the trueths

The miserie
of these times.

162 *The Separatists Schisme.*

fake) and so come to partakings, which doth but increase contention, till all come to confusion, except the Lord in his great mercie preuent the same, and that he doe turne vs all into a more moderate course, and there keepe vs: which I beseech him to grant for his Fatherlie mercie sake. Amen.

Godly peace is a good possession: and the way measured by the rule of the golden meane, is the peaceable path: euen that I doe wish: which herein I aime at: and desire all to seeke after. Euen so, and no more: Wisedome with charitie; patience with contentation; honour with humilitie wil, by Gods help, bring vs all to vnitie.

FINIS.

CER-



CERTAIN POSITIONS HELD AND

maintained by some godlie Ministers of the Gospell against those of the

Separation, and namely, against

Barrow and Greenwood.

THat the Church of England is a true Church of Christ, and such a one as frō which who-
soever wittingly and continually separateth himself, cutteth himselfe off from Christ, wee doubt not but the indifferent Reader may be perswaded by these reasons following:

First, we enioy and ioyn together in the vse of those outward meanes, which God in his word hath ordained, for the gathering of an inuisible Church. For prooffe whereof, wee alleadge that the meanes which wee vse and enioy haue been effectuell to the vnfained conversion of many: as may appeare both by the other fruites of faith that may bee

Our Congregations are true Churches: for

We haue and ioyn together in the vse of the preaching of the Gospell, and administration of the Sacraments.

found amongst vs, and by the martyrdom which sundrie haue indured, that were members of our Church, and had no other meanes of conuersion, then such as wee haue. Yea euen these men who iudge so hardly of vs now, are able to witnesse with vs in this case, that if there bee any true faith and sanctification in them (though it be much increased (as they thinke) since they left vs) yet it was begun and bred in our assemblies.

Secondly, if these places of the holie Scripture, Mat. 28. 18. 20. Eph. 4. 11. 14. be well examined, it will be found that the meanes which Christ ordained for the gathering of an inuisible Church, are the very same which we inioy, euen the preaching of the Word, and the administration of the Sacraments. That which *Henry Barrow* saith against vs in this point, page 160. of his *Disconerie*, viz. that there is not any one thing among vs either in order or administration, according to Christs Testament, shall be hereafter disproued, when wee shall come to iustifie our ministerie of the Word and Sacraments, against their arguments

arguments or obiections whatsoeuer.

Now that this is a good & an infal-
 lible argument of a true Church appea-
 reth : 1. Because there can no people be
 named that hauing these meanes, may
 yet (by the word) be euicted not to haue
 been the true Church. The Papists in-
 deed brag of these meanes, but without
 cause : for the doctrine of faith is not
 preached amongst them, but oppugned,
 and consequently they cannot haue the
 true Sacraments which are seales of that
 righteousnesse which is by faith. 2. The
 Scripture euery where speaketh of the
 preaching of the Word, and the admi-
 nistration of the Sacraments, as of priui-
 ledges peculiar vnto γ church of God ^a Rom. 3. 1. 2.
 So while the Iewes onelie were the ^{& 9. 1. Psal.}
 Church, these priuiledges were restrai-
 ned to them, and neuer made common
 to the Gentiles, till (the partition wall
 being broken downe) they also were in-
 corporated to the Church of God ^b. So ^b Mat. 10. 5. 6.
 the Prophet saith, that this should bee ^{Act. 11. 19.}
 the reason wherby the Gentiles were ^{& 13. 46. 47.}
 moued to ioine themselves vnto the true
 Church, because there (& no where else)
 the ministrie of γ word was to be found ^c. ^c Esay 1. 2. 3.

Which is an
 infallible note
 of a true
 Church.

2
 We make pro-
 fession of the
 true faith.

Secondly, our whole Church maketh
 profession of the true faith. The confes-
 sion of our Church, together with the
 Apologie thereof, and those articles of
 religion which were agreed vpon in the
 Conuocation house in the yeere of our
 Lord 1562. (whereunto also euery Mi-
 nister in the land is by law bound to
 subscribe, so farre forth as they con-
 cerne the doctrine of faith and of the
 Sacraments) doe proue this evidently:
 for how shall wee better iudge of the
 faith which our Church professeth then
 by such evidences? Many Papists and
 Atheists are in our land (wee grant) and
 many ignorant and wicked men be-
 sides, who make not so cleere and ho-
 lie a profession of the true faith as they
 should; but that our Church accounteth
 any one for her childe or member, who
 either denieth Christ, or professeth any
 other way to saluation, then faith which
 worketh by loue, or who doth not pro-
 fesse this faith in some measure, that doe
 we confidently denie. Now this reason
 also hath force sufficient to proue vs the
 true Church. For as true faith in Christ is
 that which giueth the life and being to
 such

Which is e-
 nough to
 proue a true
 Church.

such as are effectually called, and so become members of the inuisible and elect Church; so the profession of true faith is that which giueth life and being vnto a visible Church. Vpon this profession we finde many haue been incorporated into the visible Church, and admitted to the priuiledges thereof, euen by the Apostles themselues, (Act. 8. 37. 38. & 16. 31. 32. & 8. 12.) Yea euen *Simon Magnus* though he neither had faith nor the spirit of God, yet because he made profession of faith, was iudged a member of the visible Church, and baptised (Act. 8. 13.) So the Church of Pergamus though it had grosser defects and corruptions in it then we haue any, yet because it kept the name of Christ and denied not his faith, was still called the Church of God, Reuel. 2. 12. 15.

The description of a Church which they giue in the 67. page of their collection of letters and conferences, viz. that it is a companie of faithfull people that truly worship Christ and readilie obey him; is vtterly vntrue, if it bee vnderstood (as needs it must) of the visible Church. For if euery one that y Church

may account a visible member be true faithfull; how is our Sauiour to be understood when he cōpareth the Church, or the ministerie thereof to a draw net, which being cast into the sea, gathereth as well that which must be cast away, as good fish? (Matth. 13. 47. 48.) and to a field, wherein the diuell doth as busilie sow tares, as the Son of man doth good wheate? (Matth. 13. 37. 39.) How shall that difference stand which the Scripture maketh (1. Sam. 16. 7. Act. 15. 7. 8.) betwixt the Lords iudgement and the iudgement of man, if men may not account any to be members of the Church by their outward appearance and profession, vnlesse they know them to haue true faith; which thing the Lords eye only is able to discern?

3
We hold and
teach all
truthes fun-
damentall.

Thirdly, we hold and teach, & maintaine against all Heretickes and aduersaries, euery part & article of Gods holy truth, which is fundamentall, and such as without the knowledge and beleeuing whereof there is no saluation. Our Confessions, Catechismes, Articles of religion published and approued of in our Church, may perswade all indifferent men

men of this. Yet was not *H. Barrow* ashamed to write in the tenth page of his *Discoverie*; *That all the lawes of God, both of the first and second Table are here broken, and reiected both of the Ecclesiasticall and Civill estate, and of every particular person in both; all things being innouated in both, according to the lustes and pleasures of men, the law and Word of God being quite reiected and cast aside.* And in the 212. page of their refutation of *Master Gifford*, they haue these words: *We hold that you haue poisoned all the fountaines of sincere doctrine, and peruered the whole Testamēt, and turned away the practise thereof, by your damnable false Expositions, yea that you teach not one point sincerely.* And in the 162. page of his *Discoverie*, *They are made so contrarie one vnto another, as it is an impossible thing to finde two of them of one minde, yea or any one of them constant in that hee affirmeth: they know not the doctrines euen of the beginnings of Christ.* Adde hereunto *Henrie Barrows* words in the 12. and 13. pages of their collections of letters and conferences.

We wil not giue any answere to these speeches,

A lying Spirit.

Reader consider well, and the Lord giue thee vnderstanding to discern of spirits.

speeches, but onely desire the Christian Reader to consider, whether euer Gods Spirit taught any to write so slanderously, not only against a whole nation (the conuersion whereof they pretend to seeke) but against the blessed truth of God: and how vnlikely it is, that they should be in the right way, whose chiefe Leaders were guided by such a spirit; that they should be the Lords building, whose first founders and master builders had either so small skill, or so bad a conscience. Do wee not hold all the same bookes of Canonickall Scripture which they themselues hold? Do wee not reiect out of the Canon of the Scripture, all which themselues account Apocryphall? Haue they any translation of holy Scriptures besides ours? Do they themselues beleene or teach otherwise in the article of the holy Trinitie, of iustification, or predestination then we do? Hath euery member of their assemblies received that spirit, whereby they are led into all truth, as *H. Barrow*, (pag. 167. of his *Discouerie*) affirmeth? and is there not any one amongst vs, that hath not quite reiected the whole word of God?

not

not any one that knoweth the doctrines
even of the beginnings of Christ? Wee
know no better way to convince them
in this, then by appealing thus vnto
their owne conscience, which wee are
sure will take our part against them.

Now this reason also is strong to
proue vs a true Church: for although
the bare letter of the Scripture may bee
found amongst the Iewes, and Papists,
and other Heretikes; yet was there ne-
uer any other people that held & main-
tained the true sense of the Scripture in
all points fundamentall, but onely the
Church of God; wherunto only this ti-
tle belongeth, to be the pillar & ground
of truth, 1. Tim. 3. 15. Wherein wee de-
fire the Reader to consider, that a peo-
ple may bee the true Church, though
they know not, nor hold not euerie
truth contained in holy Scripture, but
contrarily hold many errors repugnant
to the Scriptures: yet hath *H. Barrow*
affirmed (in the 167. page of his *Disco-*
uerie) that, *to the people of God and euery*
one of them, God hath giuen his holy fan-
tifying Spirit, to open vnto them, and to
leade them into all truth. Whereby it is

Which none
can do but the
true Church.

Note this.

Then is not
he, nor his fol-
lowers, the
true Church
and people of
God, for they

euident,

maintaine errors amongst themselves obstinately, and do grossely speake vntruths against vs, now Gods Spirit is not lying. 1. Ioh.

evident, that he would haue none to be accounted the people and Church of God, who either know not, or practise not euery truth contained in the Scriptures. In which opinion, see (I pray you) how many grosse and dangerous errors are contained. First, that to euerie inferior member in the Church, there is as much reuealed, as to the Pastours and chiefe members; whereas the Apostle affirmeth (Rom. 12. 3. Ephes. 4. 7. 16. Colos. 2. 19.) that the holy Ghost is giuen to euery member of the bodie of Christ, not equally, but proportionally, as the place which it occupieth in the bodie doth require. Secondly, that the promise mentioned, Ioh. 16. 13. was made to euery member of the Church, which in the last words of y^e verse appeareth plainly, to be peculiar to the Apostles. Thirdly, that the Church cannot erre, & so neither were the Corinthians rightly called the Church of God, when they iudged corruptlie of fornication, and of the resurrection; neither they of Pergamus, when the doctrine of *Baalim* was maintained amongst them; neither was *Paul* nor the rest of the Apostles

thes true members of the Church, who (though in the exercise of their Apostolicall function, they could not erre) yet knew but in part, and in many things were subiect to error: 1. Cor. 13. 9. Another strange opinion is maintained in the 156. and 157. pages of their Discouerie, viz. That euerie trueth contained

An error full
grosse, with
slanders and
lies.

in the Scripture is fundamentall. For although we affirme not (as he there slandereth vs) that some part of the Scripture is more holy, more authentically, or more true then other; yet doubt we not to say, that some parts are of more vse and more necessarie for men to know, then other some. Else why doth the holie Ghost giue speciall commendation to some parts more then he doth to other, as a Song of Songs? Why doth hee vse speciall Art in setting downe some parts rather then in other? as Psalm. 111. and 112. and 119? Why doth he (as it were) make proclamations, and solemne Oyesse before some, and not before other? as Mark. 4. 3. 1. Tim. 1. 15. and 4. 9. And although we doe not hold (as they falsellie charge vs in the forenamed pages of their Discouerie)

Cant. 1. 1.
2. Tim. 2. 11.
Titus 3. 8.

Still false accusations.

uerie) that some parts of the holy Scripture are of small moment, superficial, needlesse, and of no necessitie, and such as may be altered and violated without any preiudice and danger to the soule; and much lesse that a man, who hath obstinately continued in the transgression of some parts, and openly taught the same vnto others, may be vndoubtedly saued, though hee die without repentance. But on the contrarie we belecue and teach, that there is no part of holie Scripture, which euery Christian is not necessarily bound to seeke, and desire the knowledge of, so farre foorth as in him lieth; yet dare wee not call euery truth fundamentall; that is, such as if it be not knowne and obeyed, the whole religion and faith of the Church must needs fall to the ground. For we make no question, but that both the penitent Theefe that was crucified with Christ, and the Eunuch, euen then, when hee was baptised by *Philip*, were in the state of saluation, though they could not chuse but be ignorant of many truths in religion.

The only fundamentall truth in religion

gion is this: *That Iesus Christ the sonne of God, who took our nature of the Virgine Mary, is our onely and all sufficient Saviour.*

For first, they that receiue this truth are the people of God and in the state of saluation; they that receiue it not, cannot possibly be saued, Matth. 16. 18. Mark. 16. 16. 1. Ioh. 4. 2. Coll. 2. 7. Secondly, there is no other point of religion necessarie otherwise, then as it tendeth necessarily to the bringing vs vnto, or confirming vs in the assurance of this one trueth, Ioh. 20. 31. Ephes. 2. 20. Hebr. 13. 8. 1. Cor. 2. 2. And therefore when the Apostle saith (Ephes. 2. 19. 21.) that the Church is built vpon the foundation of the Prophets and Apostles; his meaning is, not to call euery thing contained in their writings the foundation of the Church, but that this foundation which we haue spokē of is there to bee found, and hath witnesse from thence; and that all the writings and doctrine of the Apostles and Prophets doe bend vnto, stay, and rest vpon this one truth, as the walles in the building doe vpon the chiefe corner stone.

Lastly,

All reformed
Churches
giue testimo-
nie vnto vs.

Lastly, al the knowne Churches in the world acknowledge our Church for their sister; and giue vnto vs the right hand of fellowship. This *H. Barrow* and *John Greenrood* denie in the 14. page of their Refutation: but they name not any one Church that maketh question of vs. Indeed some of them affirme that we want some parts of the discipline, which we haue not yet (as they thinke) so thoroughly receiued, as wee should haue done: but whether wee were the true Church or no, neuer was there yet any reformed Church that made question. Yet are they well acquainted, by our bookes, by the report of such as haue trauelled from hence, and fundrie other waies, with our doctrine, and Liturgie. Neither doe they only forbear to shew their dislike to vs, or are content to preserve societie with vs (which happily through humane infirmitie they might doe vpon sinister respects, though they approued not of vs in their iudgement) but they doe also hold and teach, *that what people soeuer hath so much as we haue, is the true Church, though their wants be as great, as ours are iudged to be.*

Now

Now when we alleadge for our selues the testimonie of the Churches, we doe not thereby (as these men fondly conclude in that 14. page of their Refutation) make the words of men the foundation of our Church, nor doe we vse this as our only or chief defence whereby we seek to approue our selues, either vnto the Lord, or to the consciences of his people: but such an argument wee hold this to be, as in the due place, hath much force in it, and as God himselfe hath sanctified for a principall helpe in the deciding of controuersies in this kinde. The Apostles vse to alleage it as a matter of comfort to thē whom they write vnto, that the Churches of Christ do salute thē, (Rom. 16. 16. 1. Pet. 5. 13.) that they were famous, and had the testimonie and good report of the Churches (Rom. 16. 19. 1. Thes. 1. 7. 8. 3. Ioh. 6. 2. Cor. 8. 18. 19. 23. 24.) S. Paul, though hee receiued not his calling either from men, or by men (Gal. 1. 1.) nor was any whit inferiour to the chiefe Apostles; (2. Cor. 11. 5.) yet doth hee alleage for the credit of his ministerie, that three chiefe Apostles approued him, and gaue

Which strongly argueth that we be the true Church.

to him the right hand of fellowshippe :
 (Gal. 2.9.) yea hee sought also their ap-
 probation, and feared that without it,
 hee should haue runne in vaine (Gal.
 2.2.) And which is yet more, hee see-
 keth to winne commendation and cre-
 dit euen to those orders, which hee by
 his Apostolicall authoritie might haue
 established, by the example and iudge-
 ment of other Churches. (1. Cor. 7.17.
 and 11.15. and 14.33. & 16.1.) If these
 Churches, that were planted by the A-
 postles themselues, might take comfort
 in the good opinion that other Churches
 had of them, may not wee much
 more? If the ministerie of *Paul* and the
 orders hee prescribed to the Church re-
 ceiued further credit with the people of
 God, by the approbation of other Churches;
 shall not the testimonie of all o-
 ther reformed Churches giue some cre-
 dit to the ministerie and orders of the
 Church now?

The doctrine & word of God, though
 (to speake properly) it receiueth autho-
 ritie only from it selfe, and the Spirit of
 God; yet hath it euer been the rather
 receiued by men, for the testimonie that
 the

the Church hath giuen vnto it. So our Sauiour saith, that *Wisedome is iustified of her children.* (Mat. 11. 19.) And although he affirmeth that *he receiueth not the record of man,* (Ioh. 5. 34.) yet in respect of the saluation and good of men, hee iudged it necessarie that *John Baptist* should giue testimonie vnto him. (Ioh. 1. 7. 8. and 5. 33. 34.) Now if this one thing furthered the damnation of the vnbelieuing Iewes, y they would not heare nor receiue Christ, though testimonie were giuen vnto him, by one who they knew to be sent of God; shall not this further the condemnation of these men, that they refuse to heare and receiue vs, though we be commended to them by the testimonie of so many Churches? Some cases there are wherein wee are commanded to seeke for the iudgement of other Churches, and to account it as the iudgement of God. Else, why did the Church at Antioch in a questiō that could not be debated at home, seeke to the Church at Ierusalem for helpe; specially seeing they had two such excellent men with them, as *Paul* and *Barnabas*, whose iudgement they might safely

Great pride is
it and obstina-
cie, to despise
the voice of
all the Churches
of God
in the world.

haue trusted vnto? (Acts 15. 2.) Saith our Sauour to any particular congregation of the faithfull in our owne land, that *Whatsoeuer they binde on earth, shall be bound in heauē?* (Mat. 18. 18.) and saith hee it not also to the Churches of other nations? Shall he be accounted as a Heathen or Publicane that will not regard the iudgement and censure of that particular congregation whereof hee is a member; and shall not they much more be so accounted, that despise the iudgement of all the Churches? Must the spirit of the Prophets be subiect to the Prophets amongst whom they liue? (1. Cor. 14. 32.) and must not both people and Prophets of a particular Church be subiect to the iudgement of all the Prophets and Churches in the world?

The abilitie to trie and discern the spirits and doctrines of such Teachers as arise in the Church, is such a gift, as the true Church neuer wanted, (1. Ioh. 4. 1. Reu. 2. 2.) neither could it be the pillar and ground of truth, (1. Tim. 2. 15.) if it should be ignorant of a truth so necessarie to the saluation of men as this is, *viz. What people is to bee accounted the true Church*

Math. 18. 17.
Those of the
separation to
be held of vs
as Heathen
and Public-
ans,

Church of God. If God hath giuen his Church power to iudge and pronounce of a particular man, that he is in the state of saluation, and that so infallibly, that hee hath promised to ratifie in heauen the iudgement which the Church in this case shall giue vpon earth, (Mat. 18. 18.) hath hee not much more made his Church able to discern and pronounce of a congregation or people, that it is a true visible Church, which is a matter of no such difficultie as the other?

So that (to conclude) though these men make so light account of the iudgment and testimony of other Churches, as if the word of God had come out from them, or vnto them only (1. Cor. 14. 36.) or, as if they themselues were better able to iudge of vs, then all the godlie learned in the world besides; yet do we take much comfort and assurance from hence that wee are the true Church of God.

The first thing they object against the whole bodie of our Church, and of our parish assemblies is this: That it was not gathered by such meanes as God in his word hath ordained and sanctified

The first ob-

jection against the whole body of our Church, that it was not rightly constituted.

for the gathering of his Church. For (saith *H. Barrow* in § 10. page of his discovery) all this people were in one day with the blast of *Queene Elizabeths* trumpet, of ignorant Papists, and grosse idolaters made faithfull Christians, and true professors. And in the 3. page of that Epistle to the Reader, which they haue prefixed to their refutation of *M. Gifford*, they haue these words: Where such prophane multitudes were all immediately from publike idolatry, at one instant receiued, or rather compelled to be members of this Church in some parish or other, without any due calling to the faith, by the preaching of the Gospell going before, or orderly ioyning together in the faith, there being no voluntarie or particular confession of their owne faith and duties made or required of any: who can say that these Churches were euer rightly gathered or built according to § rules of Christs Testament?

But this cannot warrant their separation.

To all that they thus obiekt against our first gathering, this answer we giue:

First, that we might lawfully bee accounted

counted a true Church, though it could not appeare that wee were at the first rightly gathered. For euen as the Disciples might bee well assured of Christs bodily presence amongst them, when they saw and felt him (Ioh. 20. 19. 28.) though they could not haue discerned which way or how hee could possiblilie come in; so may we esteeme them a true Church, of whose present profession and faith we are well assured; though wee cannot see, by what meanes they were first gathered. Else may wee still doubt whither *Melchisedech*, and the families of *Iob*, or *Cornelius* were true Churches and members of the Church; because we cannot find how they were first gathered and conuerted, neither indeede can wee see by what commandement in Gods word wee are required to examine how they were gathered and made a Church: of whom wee are now certainly perswaded that they were a Church. Nay we find good warrant in the Word to the contrarie. For wee read of many, who (hauing by that they heard and saw, perceiued euidently that a people was the Church of God) did

Because the knowledge of this is not necessarily required to be stood vpon.

ioyne themselues willingly vnto them, without inquiring how they were gathered and conuerted: as *Abraham to Melchisedech, Rahab to Israel, the Eunuch to Philip, & Iaylor to Paul & Silas.*

Secondly, because me may be brought otherwise to the outward profession, then by the meanes which are most ordinary.

Secondly, wee might be rightly gathered to the societie and fellowship of the visible Church, by other meanes than by the preaching of the Gospell: for prooffe whereof wee alleage, first their owne iudgement and opinion, (which, how vnfound soeuer it be, yet hath it force enough to stoppe their mouthes) namely, that men may be wonne to the true faith of Christ, not only extraordinarily, but euen ordinarily also by other meanes, then the publike and ministeriall preaching of the Word. For if seuerall members may bee conuerted without this meane, may they not much rather without it bee gathered together and made an assembly? Secondly, admit there were no other meane whereby a man could bee soundly conuerted, but only preaching, yet it is euident, that by some other meanes men may lawfullie bee brought to an outward profession, and so be made a visible Church. Many

in the daies of Christ beleueed, (that is; were prepared to heare and beleue) and did also so follow him and professe themselves his Disciples, that no man could without sinne haue denied them to bee members of the visible Church, who yet were not all drawne by his word, but some by his miracles (Ioh. 2. 23. 25) some by the report they heard of him (Ioh. 4. 39): some by the desire they had to be fed by him (Ioh. 6. 24. 26.) Since Kings became nursing Fathers, and Queenes nursing Mothers to the Church, their lawes haue been meanes to bring men to the outward societie of the Church; and the parable proueth, that men may bee compelled to come (Luk. 14. 23.)

Now as many hearing of the fame of *John Baptist* and of Christ, came to them and so were conuerted by their preaching; so many that for feare of law were first brought to the Church, & outward profession of the truth, haue bin and are effectually conuerted by the ministerie of the word.

Thirdly, our Church was gathered by the preaching of the word. For the first conuersion of our land to the faith of

Thirdly, Our Church was gathered by such meanes as God appointed. Christ, pointed.

Christ, was by preaching of the Gospel, as is manifest by the testimonie of the best approued histories. Since that time many haue from age to age been called by the same meanes: as by the ministrie of Master *Wickliffe*, and such like. For prooſe whereof this may serue, that in most of the Kings daies there haue been some which haue indured martyrdom for the truth. These secret ones did gather other secretly, so long as persecution continued; and shewed themselves openly, when libertie was granted. In the daies of King *Edward* great numbers were by preaching so effectually called, that in Queene *Maries* raigne many simple men and women were able to manifest the truth against the learnedst Papists, and to seale it with their blood. Besides them, there were sundrie secret congregatiōs in many parts of the land, all the daies of Queene *Mary*, which gladly receiued and openly professed the Gospell, offered to them by publike authoritie at her Maiesties entrance to the Crowne. If it be said, that they ceased to be the true Churches of Christ, because they ioyned themselves and became

Obiection.

became one bodie with such as were newly come (and that not of conscience but for feare only) from idolatry: Wee *Answer* answered, that they rather that had fallen from the Gospell in *Queene Marias* daies, were moued by *Queene Elizabeths* proclamation to ioyn themselues vnto them that had stood faithfully all that while. Neither is it truly said of *Another vn-* them, that in one day by the blast of her *truth of theirs* Maiesties trumpet at the beginning of her raigne, all sorts of men were drawne to a profession of the Gospell, without any further meanes vsed. For before any were compelled to the profession of the Gospell, which was not til 5 Midsommer after her Maiestie came to the Crowne, there were not onely many Commissioners sent into all the parts of the land, that might deface all the monuments of Idolatry, but sundry Preachers also (that in the daies of *Queene Mary* had receiued approbation, and exercised their ministerie in some of the best Reformed Churches beyond the seas) did by their doctrine both keepe them (whom they found conuerted) in the profession of the truth, and called many others: Of which

which number wee may reckon Master *Knox, Leuer, Gilbie, Sampson, Whittingha, Goodman* and sundrie others. And there are daily many added to the Church by no other meanes then by the ministerie of the word preached. So that if this were a good reason against many other particular members or whole assemblies, yet can it not iustifie a separation from all, seeing wee haue many that by the preaching of the Word were conuerted and gathered.

Fourthly
Though the
meanes vsed
for the gather-
ing of our
Church, had
not been suffi-
cient for the
first calling of
a people to
the faith, yet
were they suf-
ficient to re-
call the peo-
ple that had
fallen from
the faith,
which former-
ly they profes-
sed.

Fourthly, this being prooued, that there was a true Church in this land before her Maiesties raigne; the question must not bee whether the meanes shee vsed were the right meanes, for the first calling and conuerting a people to the faith; but whether she tooke not a lawfull course for the recalling and reuniting of her subiects vnto those true professors, whose fellowshippe they had forsaken. This was the course that *Iehosaphat* tooke, (2.Chron. 17.7.9.) who (to gather the Church who was decayed) sent Preachers into sundry parts of his Kingdome, and appointed Noble men to accompany and assist them, by

counte-

countenancing their ministerie, and compelling the people to heare them. This course also did *Iosiah* take, who hauing abolished idolatry, compelled all his subiects to the seruice of the true God, (2.Chron.34.33.) Thus did *Asa* vse his authority in commanding Iudah to seeke the Lord, and to doe according to the law and the commandement, (2.Chron.14.4.) and threatning them with death that should refuse, (2.Chron. 15.13) So did *Ezechias* by his proclamation, bring diuers of Israel to Ierusalem, who were before separated from the Church of God, (2.Chron. 30. 11,12.)

Fiftly, where as they say, that at the beginning of her Maiesties raigne, the people should haue been required by solemne othe and couenant to renounce idolatrie, and professe faith and obedience to the Gospell, after the example of *Asaes* reformation: Wee answere: first, that if it had been absolutely necessary to the being of a Church, that there should bee such a solemne couenancing by othe to renounce idolatrie, this course should haue been taken in that

Fiftly, though the solemne couenant to renounce idolatrie, and to cleaue to the truth, be not absolutely necessary: yet was that also required and performed in our first gathering.

reforma-

reformation, which *Iehosaphat* and *Iosiab* made as well as in that of *Afa*. Secondly, euen as where that othe was taken, y people were Gods true Church before the time of that othe and couenant: so may our people be. For the couenant made and the othe taken by *Afa*, wee reade, was made and taken in the 15. yeere of his raigne (2. Chron. 15. 10. 12.) when yet his subiects were the true Church of God long before: 2. Chr. 14. 2. 4. 2. Chron. 15. 17. and 15. 9. Thirdly, there be diuers Congregations in our land, which in the beginning of her Maiesties daies, and since, haue publicly professed their repentance for their former idolatrie, and promised to imbrace and obey the trueth, as it is presently established, as in Couentry, Northampton, and some other places. Yea, we doubt not to affirme, that the whole land in the Parliament held in the first yeer of her Maiesties raigne, did enter into a solemne couenant with the Lord, for renouncing of poperie, and receiuing the Gospell.

The second
obicction is

The second thing they obiect against the whole body of our Assemblies, is this:

this : That they communicate together in a false and idolatrous outward worship of God, which is polluted with the writings of men, viz. with read stinted prayers, homilies, catechismes, and such like; which in the 244. page of their refutation, they call the smoke of the bottomlesse pit.

To this second obiection wee giue this answer:

First, it is euident by the word, that the Church hath vsed, and might lawfully vse in prayer and Gods worship, a stinted and set forme of words. For we finde a forme of blessing the people prescribed to the Priests, (Num.6.23,24.) a forme of confession to bee vsed at the bringing of the first fruits to the Temple, prescribed to the people, (Deut.26.3.15.) a Psalm appointed for the Priests and Leuites to vse euery morning, (Psal. 22.1. as Tremel. interpreteth, & the title of the Psal. sheweth) another to be vsed euery Sabbath day, (Psal.92.) So in the thanksgiuing vsed at the bringing home of the Arke, vnto the place prepared for it by *Dauid*, the Church tied themselves to the verie words of the

gainst the whole bodie of our Church is, that it vseth a worship of God that is polluted, with the writings of men, as read stinted prayers, &c.

But this reason cannot warrant their separation, for First, stinted and set forme of words is lawfull in ordinarie praier,

105. and 96. Psalmes, (as in 1. Chro. 16. 8. 36.) Neither would our Sauour haue said to his Disciples, (Luk. 11. 2.) When you pray, say thus, *Our Father which art in heauen*, if it had not been lawfull for vs in making our petitions vnto God, to vse those very words which are there prescribed. Now to that they obiection against this, that wee neuer reade the Apostles did vse this prescript forme of words in praier: We answered, that it is absurd to reason negatiuely from examples of men, against that which God hath in his word so expressly either commanded or permitted: for wee may as well reason thus: We doe not reade that the Apostles or the Church in their time did baptise infants, therefore infants were not then baptised: or thus; We doe not reade that the Apostles did pray either before or after they preached, therefore they did not: or thus; Saint Paul did not marie nor take maintenance from the Corinthians, therefore he might not lawfully haue done it. The most Psalmes that *Dauid* made, as they were committed to the Church-musitions, that in singing them, were

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THE SACRED
DOCTRINE
OF DIVINITIE, GATHERED OVT OF
the worde of
God.

Together with an explication of the
LORDES PRAYER.



1599